

# THE READER

A REVIEW OF LITERATURE, SCIENCE, AND ART.

No. 180, Vol. VII.

Saturday, June 9, 1866.

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9 JUNE, 1866.

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Foreign & Dom. Cor. Sec'y, *ad interim.*

New York, April, 1866.

NEW YORK, July 17, 1865.

Sir,—The Society has much satisfaction in availing itself of the annexed Circular from the Department of State, renewing the confidence of the Government in its exertions toward the accomplishment of the several objects for which it was established.

The Society has received so many advantages from its *ex-officio* members—gentlemen of the Diplomatic and Consular Service—that, whilst urging them to renewed exertion, it would be doing injustice to itself, did it not express the obligations which the Government has imposed upon it, and at the same time award to *ex-officio* members due acknowledgment for the valuable correspondence and donations which they have rendered.

The objects of the Society, as defined by its charter, being the “collecting and diffusing geographical and statistical information;” you will perceive that its field is so extensive, that it would be useless to attempt to define any special ground upon which your exertions might be brought to bear in aid of its efforts in the cause of Science; and the Society will, therefore, as heretofore suggested, seek through you the most authentic information—publications, public documents, maps, correspondence, &c.—as might possibly advance its usefulness, and collect in its archives valuable resources for future reference.

I am, Sir, yours very respectfully,

WM. COVENTRY H. WADDELL,  
Sec'y of Council—Ex-Off. For. and Dom. Cor. Sec'y, *ad interim.*

DEPARTMENT OF STATE,  
WASHINGTON, June 25, 1865.

Sir,—By circulars from the Department, in February, 1855, and in August, 1862, the “American Geographical and Statistical Society,” an Institution specially incorporated by the State of New York, having for its object the accretion and distribution of geographical and statistical knowledge, received from this department a commendation to the representatives of the United States abroad, and to the diplomatic representatives of foreign countries accredited to this Government.

The Society having recently asked for a renewal of that commendation (as per copy of a Preamble and Resolutions appended hereto), and having therein advised the Department that it “has derived therefrom most valuable advantages, in an extended correspondence of much interest, and has received large additions to its library by exchanges and donations,” and requested the Department to renew its “continued appreciation of the industry of the Society in the cause for which it was established,”—I will thank you to continue to extend to the Society any favours which you properly and conveniently can towards promoting its objects.

I have the honour to be,

Your very obedient Servant,

C. A. SEWARD.  
A. A. Sec. State.

## AMERICAN GEOGRAPHICAL AND STATISTICAL SOCIETY.

NEW YORK, March 2, 1865.

At a meeting of the Society, held at their rooms this evening, the Hon. George Folsom, Vice-President, in the chair:—

The following Preamble and Resolutions, offered by Mr. Waddell, were unanimously adopted:—

WHEREAS, This Society is under great obligations to the Hon. William H. Seward, a corresponding member of this Society, Secretary of State of the United States, &c., for many acts of kindness and regard; and especially for certifying to the representatives of the United States abroad, both diplomatic and consular; and to the representatives accredited to the United States by foreign countries, the claims of this Society, as deserving the patronage of Government, in diffusing geographical and statistical information throughout the world; whereby this Society has derived most valuable advantages in an extended correspondence of much interest; and has received large additions to its library by exchanges and donations—therefore, it is hereby,

RESOLVED, That the Society cordially renews to the Hon. William H. Seward the expression of their obligations for the benefits which he has extended to the cause of Science by the favours conferred upon this Society, and that the Society desire, through him, to convey to the several diplomatic and consular agents of the United States, and to the representatives from foreign Governments at Washington, the thanks of the Society for the interest which they have taken therein; and be it further

RESOLVED, That Mr. Seward, in conveying these acknowledgments to those gentlemen, be most respectfully requested to renew to them his continued appreciation of the industry of this Society in the cause for which it was established; and his desire that their interest in behalf of this Society may be continued, and be it further

RESOLVED, That the Secretary of State be furthermore respectfully requested to convey to the several gentlemen herein referred to, a copy of this Preamble and these Resolutions.

March 16, 1865.

At a meeting of the Society, held at their rooms this evening, the Hon. Chas. P. Daly, President, in the chair,

The Secretary read the following Letter, which was accepted and ordered on file:—

DEPARTMENT OF STATE,  
WASHINGTON, March 8, 1865.

Sir,—I have the honour to acknowledge the receipt of your letter of the 3rd inst., transmitting to me a certified copy of a Preamble and Resolutions unanimously adopted on a late occasion, by the American Geographical and Statistical Society, and requesting my acceptance of the same.

Be pleased to communicate to the Society my sense of the honour conferred upon me by this flattering testimonial on their part, and accept for yourself personally my thanks for the courteous terms in which you have conveyed it.

I am, Sir, very respectfully,

Your obedient servant,

WILLIAM H. SEWARD.

WM. COVENTRY H. WADDELL, Esq.,  
Dom. Cor. Sec'y *ad. int.* of Am. Geo. and Stat. Soc.

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# THE READER.

9 JUNE, 1866.

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VI.

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VII.

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# THE READER.

## THE READER.

SATURDAY, JUNE 9, 1866.

### CURRENT LITERATURE.

#### VISCOUNT COMBERMERE.

*Memoirs and Correspondence of Field-Marshal Viscount Combermere, G.C.B., &c. From his Family Papers.* By the Right Hon. Mary, Viscountess Combermere, and Capt. W. W. Knollys, 93rd Sutherland Highlanders. In 2 Vols. (Hurst & Blackett.)

LORD COMBERMERE was not one of those men who stamp their own individuality on the circumstances in which they are placed. He was in no sense a representative man. But if he never rose very much above affairs, he seldom was found wanting. During a public career of more than seventy years, for he entered the army in his seventeenth year, he fulfilled every duty which was intrusted to him. For this he was indebted, amongst other qualities, to an iron constitution, which he never impaired by those habits which were not less common in the army than in every other profession towards the close of the last century. Sir Robert Cotton, of Combermere Abbey, found no difficulty in smoothing the early career of young Stapleton Cotton, his second son, in a manner and with a rapidity we are now quite unaccustomed to. Captain in the 6th Dragoon Guards at the age of twenty, "Little Cotton," as his colonel facetiously called him, joined his regiment at Ghent in 1793. His commanding officer, "General Erskine, was never to be seen after a certain hour, however urgent the necessity for his presence; while at head-quarters the officers of the staff were generally assisted to bed at night by attendants nearly as tipsy as themselves." Young Cotton was soon removed from this bad example, which, however, never infected him, by promotion to the lieutenant-colonelcy of the 25th Light Dragoons. But he was fortunate enough, by a mere accident, to be first engaged in the affair of Premont. Of this a most interesting account is given in his own words. Unlike many men of family of that day, he could speak French well, and his education enabled him to fill a position far beyond his years. Before Colonel Cotton sailed with his regiment to India, he attended George III. at Weymouth, and was a great favourite, not only of the King himself, but of his family. One of the first persons with whom he became intimate in India was the Duke of Wellington, then Colonel Wellesley, his senior by seven years. "He found him cheerful and goodnatured, but reserved, never even at that age indulging in the confidential intercourse of youth. Always anxious to dress well, he was never successful in his efforts, yet the scrupulous neatness of his attire was always remarkable." Colonel Cotton left no personal records of the campaign which ended with the storming of Seringapatam; but his biographers have been able to supply the deficiency by means of a MS. journal kept by the late Sir Patrick Ross, then a captain in the same regiment. Documents like these add a great charm to the book. The tales it tells have been told over and over again; but here we have always some fresh narrative, some eye-witness to show us how the fields were won. A few months saw Cotton heir to the baronetcy, a full Colonel, and once more at home in England. That he should marry under these circumstances followed naturally. His first wife was Anna Maria Clinton, daughter of the third Duke of Newcastle. The 16th Light Dragoons were then stationed at Brighton, and it became Colonel Cotton's duty to attend the Prince Regent as he had done George III. But he was not quite so successful, or at all events not quite so discreet. We must say it would have been better in every way had the Prince's secret

been kept. To repeat gossip was quite beneath the Colonel, and Lord Combermere suffered many years afterwards for speaking evil of princes. From Brighton the regiment was sent to Ireland, where it played a prominent part in putting down Emmet's insurrection. Cotton commanded the military at the execution, the account of which is taken from his lips. Shortly afterwards he lost his first wife, and endeavoured to forget his grief in the excitement and dangers of the Peninsular War.

His biographers frankly admit that Cotton's name does not occur in the most complete history of that war above half-a-dozen times, and then only casually, and that "with all our industry, we have been unable to discover that, intrepid as he notoriously was, the subject of our biography ever once crossed swords with an enemy." It seems going rather far after this to compare him in the same page to Murat and to Ney. But our cavalry, which he commanded, did not play a conspicuous part in Spain. The strength of that arm was inadequate to the duties required of it; there was great difficulty in obtaining reinforcements from home; and any serious loss could never have been repaired, and might have been fatal to the whole enterprise. But Spain afforded Salamanca, "with the exception of Waterloo, the most splendid day in the annals of the British cavalry," and even Lord Wellington was fired with unusual enthusiasm at the style in which Cotton hurled his squadrons on the French line. "By God, Cotton, I never saw anything more beautiful in my life! the day is yours." Cotton escaped the enemy's fire, but returning that evening from placing posts of observation, he was fired at, through mistake, by a Portuguese picket. His left arm was shattered, and for some time it was thought amputation would be necessary. Fortunately a skilful surgeon avoided this calamity, though to the end of life the limb was partially disabled. General Cotton was made a Knight of the Bath for his services on this day, and received the thanks of both Houses of Parliament. His visit to England, whilst it secured him a second wife, prevented his presence at the battle of Vittoria; he caught the army up just three days after. His position was in one respect a very important one, for had anything happened to Lord Wellington, he was entitled to succeed, as the senior officer, to the command of the Army. But the war was brought to an end without giving him any great opportunity of distinction. Orthez and Toulouse were won by the infantry, and at the latter place there remained for him nothing but to issue his farewell order and return to England.

There a peerage awaited him, which could not, in fact, well be refused. But a most severe disappointment followed. It might have been assumed that the general, who had commanded his cavalry so long in Spain, would have performed that service for Wellington at Waterloo also. But court intrigue and the malice of the Prince Regent prevented this. Lord Combermere was not even present with the army during the campaign of 1815, and "to the end of his days he never could bear to speak on the subject of the battle of Waterloo." The wound of Lord Uxbridge compelled him to resign after that event, and it was some consolation for our hero to find that it was impossible to pass him over again. The cavalry were quartered at Malmaison, and Lord Combermere and his wife settled down in the villa of Josephine. He enjoyed himself like a true soldier, feeling that his time would be short, but he managed to please his unwilling host, Eugène Beauharnais, and carried off some interesting memorials of Napoleon.

Soon after the peace he was appointed Governor of Barbadoes. His administration was embittered by disputes with the Legislature, which have now lost their interest for everybody. Perhaps the soldier was rather too exalted in his ideas of prerogative, but after he was gone, tardy justice was done him by the inhabitants. Lord

Combermere was too important a man to remain long unemployed. But it was not till 1825 that an opportunity occurred of associating his name with something more than colonial or Irish commands. In that year, the Commander-in-Chief of India resigned, and the impregnable fortress of Bhurtpore had to be taken. "A deputation from the Directors sought the Duke of Wellington, in order that he might indicate to them a commander likely to accomplish what even the victorious Lake had been unable to effect. In answer to their inquiries as to whom his Grace considered the most fitting person, he replied — 'You can't do better than have Lord Combermere. He's the man to take Bhurtpore; ' or words of a similar purport. 'But' urged the deputation, 'we don't think very highly of Lord Combermere. In fact we do not consider him a man of any great genius.' 'I don't care a d—n about his genius, I tell you he's the man to take Bhurtpore,' exclaimed the Duke to his astonished auditors." Twenty-five years had elapsed since Colonel Cotton had been at Calcutta. Yet Lord Combermere went hard to work the very morning after his arrival, as if he had achieved no honours in Spain, and had everything yet to win. On the 10th of December, whilst the Burmese war was raging in an opposite quarter, he arrived in person before Bhurtpore. He fully justified the Duke's emphatic recommendation. All his measures were taken with prudence, and within little more than a month Bhurtpore had fallen. "The storm of this place is," says Captain Knollys, "the last occasion on which grenadiers have carried the missile from which they originally derived their distinctive appellation."

On returning to Calcutta the duties of Governor-General were added for a time to his own. These he fulfilled in a clear-headed, methodical way, observing the utmost temperance and regularity. In fact, he appears to have been rather too abstemious for his court. Before he left India, he visited, in his usual indefatigable spirit, most of its provinces, and many of the then dependent kings. Cawnpore and Lucknow, both names to us of tragic interest, were associated in his mind with scenes of festivity and splendour, and his presentation to the Emperor at Delhi is a proof how even in 1825, the nominal supremacy of the Great Mogul was still maintained. In 1830, Lord Combermere returned finally to England, and found his old friend the Duke of Clarence on the throne.

He was first ordered to attend to attend his Majesty at Frogmore, where on arriving he found that the two other colonels of the household cavalry, the Duke of Cumberland and Lord Cathcart, had received a similar summons, and were seated in a room on the ground floor, expecting an audience with the King. After waiting some time for his appearance a door from the garden opened, and William IV. entered, very much heated and seemingly in the full work of business. "I wish to see you, my lords," he began, "that you may be instructed in the forms of your office. Where is the gold stick that I desired to be brought here?" The Duke of Cumberland presented it. "Put it in a corner," said the King, "and attend to my directions respecting it. That gold stick is, I know, never to be found; you are always mislaying it, and one colonel accuses the other of neglect in transferring it on the proper occasions. Now, my lords, I understand etiquette better than any one, and shall therefore require that you never appear in waiting without the badge of office. Here are three gold sticks, my lords, one for each of you, and I hope that in future I may never have to complain of your forgetfulness." The three colonels were then dismissed, each bearing his own gold stick—and that given to Lord Combermere is now preserved as an heir-loom in the family.

Stories of court ceremonies and fashionable society fill up the remainder of the second volume. Everything about their hero is told in the most candid manner by his biographers. His gradual weakness, even the little inconveniences and annoyances which must accompany extreme old age are all discovered. This adds much to

## THE READER.

9 JUNE, 1866.

the interest of the book; and we seem to know the old Lord Combermere, the dispenser of a large fortune, and the companion of kings and princes, better than we did Sir Stapleton Cotton when the handsomest man in the British Army. His relations with his old chief do not appear to have been so cordial as might have been expected. The Duke, perhaps, was offended that Lord Combermere did not obey him so implicitly in the House of Lords as he would have done in the field. On several occasions he was party to his old friend being passed over in a very harsh and unexpected manner. Still, when the Duke died, he was much affected; and it was then, we suppose, he must have told the stories which we subjoin. Whether they are new or not we cannot tell; if not, the fault must rest with the editors:—

In his latter years, the Duke of Wellington naturally grew averse to undergo the annoyance of sitting for his portrait, and of course the honour of painting it was equally sought for by ambitious artists. A few years before his death, to the surprise of his secretary, he appointed four of these gentlemen for the *same day and hour*, not appearing to notice an observation to that effect, when desiring the letters to be written. On the morning selected he went to an upper empty room at Walmer, and ordered a tea-chest to be placed on a table, and the whole to be covered with dark cloth covers. To this throne he ascended by a chair, seated himself upon it, in the stiffest possible attitude, and desired the artists to be summoned. On their entrance he said, "Now, gentlemen, I am to sit here for one hour; make the best of it, and set to work at once." The painters, as soon as they could restore their open eyes and mouths to the usual dimensions, tried to place themselves in good positions; each struggling to secure the best place, but all much in awe of their silent model, who sat above them taking a bird's-eye view of their muttered contentions.

Persons in a lower rank of life used to tremble under his gaze with irrational terror. A man just engaged to attend his room at the Horse Guards, was enjoined with repeated directions never to make any noise while putting on coals when the duke was writing. This duty he performed once or twice to his own satisfaction, but at last, when, presuming on his success, he again entered the room less quietly with the coal-scuttle, and the Duke called out, "What the devil are you at? the room is hot enough," the terrified man dropped the coalbox, scattered its contents on the carpet, and ran out of the apartment. Nor did he stop till he reached the guard-room below, into which he rushed for protection.

A man who lives on to his ninety-second year in full possession of his mental faculties must, by the mere force of survival, obtain much that he wants. Much later than he deserved, but fortunately not too late to enjoy it, Lord Combermere was promoted to the rank of field-marshall. No honour, therefore, was finally wanting to the old soldier. His appearance was always looked for in every state pageant, and when ninety-one he could mount and sit his horse, though younger riders were unable to keep their seats, at the great Volunteer review.

Many an extract might be taken from these volumes to fill our columns. The stories contained in them will soon become common property.

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A spot where the Nile ceases to become navigable for large boats, there is a place called Gondokoro. It contains a few grass huts and the ruins of a church and mission house. It cannot be dignified with the name of town, and its existence is not recognized by the Egyptian Government. But at a certain period in the year gangs of slave-hunters arrive from Khartoum; they perch at Gondokoro, that they may thence swoop upon the wretched tribes of the interior. Previously to 1863, Gondokoro had never been visited by Englishmen, but in the early

part of that year an extraordinary thing happened. From the north came Mr. and Mrs. Baker, with horses, armed men, astronomical instruments, elephant guns, rich presents, and all the other paraphernalia of exploration. From the west came Mr. and Mrs. Petherick, and from the unknown lands of the south came Speke and Grant, weak, ragged, and worn, having walked across Africa from the other side.

Baker was much disheartened at the idea that he had been anticipated, and that nothing remained for him to do, after long and costly preparations, and a year spent in learning Arabic. But he was soon reassured. Speke had settled the Nile question as far as theory was concerned, but as an explorer he had been compelled, by that insuperable obstacle, a native war, to leave half his work undone. The Nile sprung from two lakes. He had discovered one; the other was at Mr. Baker's service. Our explorers stood upon the frontier of the unknown, but to cross it appeared, at first, impossible. This was owing to the slave-trade; the bandits who were engaged in it wanted no British eye upon their proceedings. They had a constant fear (and not a groundless one) of European intervention, and they looked upon Mr. Baker as a spy. His men mutinied and deserted him; they went off themselves on a slave-hunting expedition, being admirably provided for that purpose with the arms which he had given them to protect him, and with which they had threatened and almost taken his life. Thus, left without men, Baker adopted the most extraordinary resolution that we have met with in the annals of enterprise. With a few porters, and accompanied always by his wife, he clung pertinaciously to the skirts of a slave-hunting party, and followed them in their inland journey. It was in vain that they taunted him with being a spy, and threatened to shoot him; till at last Mrs. Baker's feminine tact mollified Ibrahim, the leader of the expedition. A double-barrelled gun was offered, and not in vain. Peace was concluded in the mountain passes of Ellyria, and a friendly alliance was formed. When Baker joined these Turkish brigands, they hated and perhaps despised him. But it is one of the most interesting features of the narrative to observe how his position gradually changed. He first ingratiated himself into the affections of the Turks by galloping after and securing a runaway Latooka, a porter. At the same time, he made himself popular with the Latookas by stipulating that the man's life should be spared. He always kept his promises, and it so happened that a malediction which he had pronounced against his mutinous servants, whom he met in the interior, and who gave him fresh trouble, was verified in a very remarkable manner. Thus he won their hearts, and gained ascendancy over their minds.

We shall not give an abstract of a narrative which every one will read. Suffice it to say, that after many remarkable adventures he entered Uayoro, the kingdom of Kamrasi, with whose assistance he discovered the lake which he named Albert Nyanza, and so completed the discovery of the sources of the Nile. We will not spoil the enjoyment of our readers by revealing more of the book than we can help. The small space which is at our disposal shall be devoted to a consideration of Mr. Baker's qualifications and position as explorer and as author.

When we endeavour to estimate and compare the living heroes of African discovery, we find that they belong to different *genres*, and they can be compared with one another only as we can compare Balzac with Molière, or Shakespeare with Corneille. Livingstone, for instance, stands completely alone: he has lived and laboured in Africa all his life; his immense journeys are beyond the rivalry of other travellers. Burton has earned a wreath of laurels, of which African exploration is only one of the leaves; but it should always be remembered that he, though partly unsuccessful, was the first to begin the search

after the great lakes of Equatorial Africa. Speke and Grant had work set them to do, and they did it well. But we must own that we feel less admiration for those who, even in so glorious a service as that of their country, perform great exploits, than for a gentleman who has it in his power to enjoy the luxuries of civilized life, and who chooses of his own accord a severe and thorny path, that he may fulfil, to quote words which he has quoted, "those duties by which the earth's history is carried on." It requires more courage to give up the complete liberty of private life, than to exchange for the excitements of exploration the monotony of a military station, or the solitude of a mission-house. So far, then, Mr. Baker is more deserving than them all, while to Speke must be accorded the chief credit, as discoverer of the sources of the Nile. We are sure that Mr. Baker will himself agree to this. The last journey of Speke's was the crowning effort of the toil of many years; and although unable to complete his work, he put Baker upon the scent of the second lake, and thus is entitled to share the honours of that discovery as well. In other respects, Mr. Baker appears to have fought with greater difficulties than any other explorer since the days when Mungo Park sat in the wilderness of Western Africa, deriving consolation from the delicacy of moss-structure. He overcame them by the possession of a powerful biceps and a determined will, by patience and by enthusiasm, two qualities which are not often found combined in the same mind. He seems also to possess, besides personal strength, all the physical requisites of an explorer; he can rig up a mast and yard; make an angarep or palanquin, breakin an ox for the saddle, repair his own guns, and so on. We need scarcely say that the author of the "Rifle and Hound in Ceylon" is a sportsman of the first water, and in this work will be found several adventures of the Gordon Cumming school. He makes no pretensions to be considered a scientific man; but he has worked hard in taking astronomical observations; he appears to have some knowledge of botany, and the zoologist will find that he has made some valuable remarks upon the elephant and the camel. But it is as a writer that Mr. Baker rises above the heads of all his brethren. Captain Burton can astonish a small class of intelligent and curious readers with the vast recourses of his memory and the various abilities of his mind. But between one of his works and the one before us there is all the difference that there is between D'Herbelot's "Bibliothèque Orientale" and the "Arabian Nights." This work, as far as its raw materials are concerned, is not superior to that of Speke's, and is inferior to the first work of Livingstone. But those books were written by simple travellers, and this is written by an artist. It is a book which excites the emotions like a novel. As a Macaulay rose among the historians, so a Baker had arisen among the explorers. The narrative is condensed, continuous, not entangled with digressions, nor diluted with weary repetitions of unimportant facts. Every incident is skilfully worked up to, and the great ones are actually dramatic. For instance, what well-drawn scenes are those when, in the dead of the night and the midst of danger, a woman covered with blood steals into his tent and crouches by his bedside; or when they are lying in a village expecting an attack, how skilfully he prepares the reader for the booming of the great war-drum by painting the silence and solitude of the night; or when he turns round to see his wife, with a purple and distorted face, sinking speechless and sun-struck through the river weeds. Again, when he was deceived by a prince who personated the King Kamrasi, and who received the presents intended for his Majesty, he does not blurt out the truth at the time, but allows the reader also to be deceived, and to share this astonishment when long afterwards the trick was found out. Mr. Baker also excels in

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that kind of writing which, in our critical slang of the day, is called *suggestive*. He does not describe things threadbare; one may lay down the book at times, after reading a few lines, and if one has been in Africa, the whole scene rises up before one, whether it is the wide, flat, melancholy marsh, with the musquitoes like cloudlets in the air, or the noisy scenes of the African village, with the throng of curious natives pushing one another to get a better sight of the white man, or clamouring round him with outstretched hands.

Throughout all the dangers and horrors of his remarkable journey, Mr. Baker was accompanied by his wife. It is evident she displayed a resolution equal to his own, and distinguished herself on more than one occasion as a diplomatist of no mean skill. At a time when she could scarcely walk, she agreed with her husband that they ought not to return till they had examined the Victoria Nile (which examination resulted in the discovery of the Murchison Falls), although she knew that by so doing they ran the risk of losing the annual boats from Gondokoro, and so remaining prisoners for another year in Central Africa. She even suggested that, to prevent the possibility of any mistake, they should descend into the Nile by water. But even Mr. Baker's spirit appears to have quailed before the agreeable voyage through swamps and over cataracts calmly recommended by his wife, and we agree with him in considering that it was unnecessary as well as impossible. A young and pretty woman assisting to discover the sources of the Nile, is a new and charming feature in geographical adventure. We see, too, that Mademoiselle Tinné has earned a place in Mr. Baker's Nile map; and we imagine that her steamer explorations were quite equal, in point of audacity and hardship, to those of Dr. Livingstone on the Zambesi. She is the sole survivor of the party, the others having died. It must also be remembered that Mrs. Baker spent a twelvemonth with her husband hunting elephants on the borders of Abyssinia, and appears to have been usually entrusted with his "second horse." Now, really, this is very charming, and quite reminds one of those fabulous days, when young ladies, disguised as esquires, accompanied their gallant knights in search of enchanted princesses to liberate, and fiery dragons to quell. A wounded elephant, charging, is a much more awkward customer to manage than any animal which the romance writers of the Middle Ages could invent, and what enchanted princess ever gave so much trouble to brave and aspiring men as that fair spirit which, bearing fame and glory in her hands, so long haunted the sources of the Nile?

## MODERN PAGANISM.

*Les Cesars. Tableau du Monde Romain sous les Premiers Empereurs.* Par M. Le Comte Franz de Champagny. (Paris.)

IT is more than twenty years since M. de Champagny first drew a comparison between modern and ancient Paganism—Paganism as it has been, and Paganism as it is to be. The analogy which exists between our own epoch and the first century of our era even then pressed upon his attention. Since that time Cesarism has become a national institution in France. The principles of '89 have received a fresh endorsement, and the religion of Humanity has openly announced itself as destined to swallow up the poor remains of Christianity which it finds upon earth. We must not confound Paganism with idolatry. Enlightened persons, even if they were to believe in a multiplicity of gods—that is, of supramundane powers, will never again bow down to stocks and stones. By Paganism we should rather mean the worship of men's instincts and their own nature. Julian and Libanius are not yet without their witnesses. There has never yet ceased to be a secret protest in favour of reactionary stoicism.

Modern Paganism is essentially political.

Christianity, faithful to the example and the principles of its Founder, alters institutions only by acting upon the individuals who represent or can model them. He who can attract any part of the religious enthusiasm of his followers and divert it to an abstraction to some extent weakens the spell which in the absence of such a charm would bind them to the Church alone. It was not Jupiter, but the Fortune of Rome which held out four hundred years against the Cross. It is not the temple which elevates its front against the Cathedral, but it is the City, the seat of Power, or even the Palace of the People. When the Convention proclaimed that all sovereignty comes from the people, they had already abolished by formal vote the religion which declares that "all power is of God." Their deduction was logical enough; and they carried out the reasoning into practice. The power which comes from God must be exercised according to the law which is derived from the same source. Those who proclaim the one imagine that they have also the other. This at once fixes some kind of limit. But if power is derived from the people; and if the people are the natural and necessary product of the generations which have preceded the present one, the duty of an individual must be to devote himself to the society of which he is a part. Egoism becomes the virtue of a nation, and blind patriotism that of a citizen. Force becomes the only law. The "sacred right of insurrection" checks Caesar, and is checked in its turn by the military arrangements of streets. The omnipotence of a human providence is fearful to contemplate. The paganism of the next millennium will be a paganism the like of which has never been seen before. The nation which throws off Christianity will deny the possibility of any acquaintance with God. Prayer and praise as addressed to the Unknown will for ever be silent. Nor will our descendants be able to take refuge in philosophy; that is, philosophy as it was understood by Seneca or Marcus Antoninus. The pride of virtue, and the exaggeration of heroism cannot be resuscitated. Christianity has laid claim to everything which is sincere and serious; and it would be difficult for the principle, so to speak, which makes head against the only faith that can at present be called a religion to avoid depreciating, at the same time, all its accessories. The decrees of the Convention which followed the official abolition of Christianity were rescinded so soon, and were probably so little obeyed, even whilst they still deformed the Statute-book, that few are aware of the state to which they would have brought society. Though the law was pagan, manners were still Christian. M. Champagny has little better to say in favour of "National Churches." He classes them with that nationality of religions which it was to some extent the glory of Rome to have overthrown. He compares with them the erection of the Pantheon in Paris, with its great men, and their grateful country. What does he say to the recent apotheosis of Voltaire by Napoleon III.? He affirms that the dissidence of the Slavonic and German populations with the Latin races all points not only to the old contests of Rome, but even to the decadence of the Empire.

Our ideas on God and man, vague, confused, approximating in fact to pantheism, and fatalism, to the annihilation of thought, are they not, for the most part, exactly what they were in the times of Claudius and Nero? That melancholy fatalism of the pagan world, sprung from the uncertainty and incoherency in its principles, that disheartening philosophy which has only laughter and contempt for human miseries, is it altogether unknown in our own times? The gloomy and despairing poetry of Lucan, his hatred for faith and thought, his exclusive cultivation of phrase and metaphor, have they nothing in common with modern poetry? Our prisons and our galleys, in which the crowd becomes greater every day, have they not need to empty themselves into the amphitheatre and the mock battle by means of which the Roman prisons were unburdened, and which were the Botany-

bay of antiquity? And, finally, have not we also arrived at the supreme annihilation? Do not our belief in annihilation, our fatalism, our corruption, our bitter and incurable sadness, do not these evils, which give birth one to the other, produce frequently enough their last and most degrading result, suicide?

So far the picture drawn by M. Champagny is gloomy enough. And, perhaps, were he not writing under an inquisitorial government he might have added some deeper touches still. There is, however, one element in modern thought which he entirely ignores. Physical science was almost unknown at the epoch of which he writes. Its cultivation has opened a boundless field to mental activity. The Romans sunk into gluttony and sloth, because when they were excluded from the area of politics, when the Senate became what Mr. Disraeli calls a High Court of Registry, when the Forum was silent, and the capital became, as the satirist says, one house, there was no vent left but astrology and divination, or intrigue against the reigning house, which could end only in destruction. That science brings with it dangers of its own is perfectly true; but in any comparison of our epoch with another, the picture is very incomplete without some attempt to estimate its peculiar influence. The absence of all considerations of this kind is a great blot upon M. Champagny's philosophy. It gives everything he says too much the air of partisanship, when he thrusts aside so important an element in modern thought. "Neo-Stoicism," or its equivalent, occupies but a very small corner in the modern idea of duty. Science has brought with it quite a new kind of morality. The desire to form a correct opinion, the unhesitating exposition of facts, however contrary to our most cherished theories, the confidence reposed in the conclusions of science when accepted by its professors—all these, and similar ingredients, go to make up quite a new code, little, if at all, short in power to religion itself over the minds of men. It is strange that any writer should have been blind to this, even for a moment. M. Champagny has perhaps lived so long with the great minds of antiquity, that he has forgotten what we should consider their greatest misfortune, their ignorance of anything like a body of physical science. His forgetfulness makes his labours more compact, and enables him to speak with a confidence we do not often find in men of so much learning. As a book of extreme views, his work is of great value, and it ought to be much better known and appreciated in England than it is. But however great may be our debt to Christianity, and however true it may be that we can never exactly repeat the hideous vices of ancient Paganism, we think it not the less true that ancient stoicism, and the grand traditions to which M. Champagny ascribes some compensatory influence, are in our times far more than replaced by that unwearied devotion to truth for its own sake, which has become the indispensable characteristic of every one who receives a real scientific education.

## THE PAPAL DRAMA.

*The Papal Drama: An Historical Essay.* By Thomas H. Gill, Author of "The Anniversaries." (Longmans.)

THE career of the Popedom, especially if Mr. Gill is correct in supposing we are now witnessing the very last scenes of its fifth Act, forms an exact pendant and counterpart to that of the "Holy Roman Empire" which we sketched with the aid of Mr. Bryce in our last number. To heighten the artistic contrast, the founders of the Papacy were obscure men, and the origin of their power uncertain, whilst the line of the Caesars forms the most authentic political pedigree in perhaps the world. The abdication of the last Caesar was an event it requires some research to comprehend; but the last Pope or even the last temporal sovereign of Rome will leave a name that

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must live like that of Augustulus or Louis XVI.

We said the founders of the Papacy were obscure men, because Mr. Gill is far too staunch a Protestant to admit for a moment that St. Peter was ever at Rome, or that Clement was ever Pope, or bishop. He shows how the greatest reputations of the early Church were utterly unconnected with the capital of the Empire. Sylvester is known only as "the guiltless hero of a pious fraud, the unconscious beneficiary of the unconscious Constantine," and the insignificant series of Roman bishops is illustrated by no name greater than that of Leo I. for the first five hundred years. He is memorable more for his interview with Attila than for his intrinsic position; and Christendom had to wait for Gregory (590-604) till "the bishopric of the imperial city was holden by the foremost man in the world." Yet the title of supreme and universal Bishop was bestowed on his successor by a "monster." The spiritual dominion of Popes is built upon the forged Decretals of Isidore; the temporal dominion upon the forged donation of Constantine. But the murderer of the Emperor Maurice and his wife Constantina, their five sons and three daughters, was the real benefactor of the Papacy. Phocas, whose column still stands erect in the Forum of Rome amidst the ruin of every other monument, has been ungratefully slighted by Catholic writers, but "the Roman Church must needs make the best of her earliest imperial paramour." Mr. Gill from his point of view, might have drawn an ingenious moral from this monument. It was erected in 608, two years after his title was bestowed upon the bishop of Rome. Its glory, like that of the Papacy, was not its own. The shaft was the spoil of some far nobler monument. Its pedestal, like that of the new power its Cæsar had created, is in "the lowest style of art." So it remained, and the accumulations of ages buried its foundations, as the dust of libraries did the spoils and forgeries of those who lived on the bounty of its emperor. It became, like the Papacy, the wonder and the speculation of all who trod the Forum. "Tully was not so eloquent" as the "column with the buried base." Nor did the parallel between their fortunes stop here. In the very year in which Napoleon released the Pope, and the true weakness of the temporal power was revealed, in that very year, the proper name of the column was discovered, and Pius VII. entering his city might hear as the first name that of the real but infamous founder of the dynasty he represented.

If the first act of the "Papal Drama" begins with Phocas it may be said to end with Gregory II. He withheld the tribute from Leo, the Isaurian and the Iconoclast. He did more; he renounced for Italy her allegiance to the sovereigns of Byzantium. At the same time Boniface in Germany, and Augustine in England, were confounding the victory of Christianity with the authority of the Roman see. Boniface "for the first time preached obedience to the Roman bishop as a solemn duty and doctrine as essential as obedience to Christ." Independent and spiritually supreme, almost princes and very much of pontiffs, the Popes were ready towards the close of the eighth century to prove their youth and vigour by those struggles and excesses which form the amusement of ultra-Protestant writers, to counterbalance which we have the somewhat doubtful apology, that those Popes whose lives were the worst have always been most orthodox and irreproachable in doctrine.

We are glad to see Mr. Gill rejects the story of "Pope Joan." There is no contemporary evidence for it; and true or not, the profligacy of the court of Rome far on into the eleventh century is sufficiently undeniable. Then it threw off the vices of youth, and commenced the serious ambition of its manhood. Side by side with the Cæsar, the Pope divided the Western world. For two centuries, from the accession of Gregory VII. to the death of Boniface VIII.

(1073-1303), they struggled for dominion. Two chapters are devoted to the "Triumphs and the Splendour of the Papedom." Nor is the story ill told. The great facts of history must always be the same; but Mr. Gill has wisely skimmed lightly over the interminable factions of the "Guelphs and Ghibelines"—the words occur but once, if we are right, in the text—displayed in every Italian city. If no deep research is visible, the style is clear, and there is an enthusiasm which is wanting in many a more regular annalist of this still interesting period. But that enthusiasm is always directed against the heroes of the "drama." The intellectual honours of the Papacy; the protection it afforded through its organized hierarchy in all Europe against feudal tyranny and royal exactions; all these claims upon mankind are ignored. Authors who conceive their subjects in a dramatic form usually enhance the interest by showing us how their central figure is not all evil; we sympathize with a greatness which has turned aside from its proper function; which has been intoxicated by the possession of almost more than mortal power. But to our author the Papacy is Antichrist; it is all ill. The mantle of Phocas has descended to his creatures. Historically great, it has always been morally pernicious. "Every earnest believer in Christianity as the full and final revelation of God, must look upon the Papedom either as the perfection, or as the nethermost degradation thereof. It was more at home in those dark ages of which it was the creature; it may have done less harm then, it may have put forth some social restraint and held brute force in some check." These words from his preface are almost the sole apology we find in Mr. Gill for his hero; "but it has remained throughout the supreme corruption of Christianity; and as such I deal with it throughout this volume." As may be expected from this announcement, three-fourths of the book is taken up with the "Decline and Fall" of the Papacy. He rejoices in the degradation of Avignon. Philip the Fair is to him a more mighty personage in some respects than Napoleon I. Petrarch is to him a greater poet than Dante. He was the Voltaire of his time. In a very real manner he ruled the age. A man, whose fame has been rather diminishing of late, Rienzi, again finds a supporter. He has won the hate and worn the curse of the Papacy, and as such should be dear to every Protestant. So it is with all the characters of history. Mr. Gill allows but little merit to individual Popes, until he gets to times when the Papacy has sunk so low that such admissions can do no injury to his leading moral, that nothing can save it from rapid extinction. If this destroys somewhat the value of his book as impartial story, it makes it much more interesting, and in the event of a speedy realization of the author's hopes, will render it both an authority and a prophecy.

One of the last efforts of Cardinal Wiseman was to throw a tender halo round the "Four Last Popes." But hear Mr. Gill on Gregory XVI.: "The Cardinal has just as much reason to bless the memory of a kindly patron and good Pope as Italy has to curse the memory of a relentless oppressor." The last fifty years of the Papedom is a period of its history with which the English public is but ill acquainted. There is no question here about the facts; and still less about the increasing weakness, and the gradually narrowing circle of the temporal power of Rome. Mr. Gill has no temptation to exaggerate his case. He grows more temperate, and more impartial as he feels secure from contradiction. He even admits "the strangely vital Papacy may outlive this peril," yet he evidently thinks the term of its existence is bound up with that of the Holy Roman Empire which passed away silently in 1806, or at least with its illegitimate descendant, Austria, "who in these last days is preparing to retire beyond the Alps. The tottering empire leans upon the tottering Papedom, the helpless Cæsar

clings to the helpless Pontiff. They have been faithful and united in their lives; in their death may they be not divided!"

It is the fashion with a certain class of French historians, and with some of our own writers, who have been deeply saturated with the doctrines of Comte, to underrate the spirit and deprecate the advantages which have been bestowed upon Europe by the Reformation. The chapter on "England and the Papedom" breathes a thoroughly Protestant and English spirit. William the Conqueror is identified with papal intrusion. An anti-papal origin is invoked for the House of Commons. England's glory is bound up with her hostility to Rome. The first great Reformer (Wycliffe) was an Englishman. Henry VIII. becomes with him a "majestic lord," nor does Mr. Gill's usual good taste refuse the epithet of "Bloody" to the "miserable woman who was raised up to ruin the cause that she held so dear, to render the Roman Church horrible, and the papal yoke intolerable to England." With joy and pride Mr. Gill recounts the outbreak of this feeling when "Pius XI. bestowed upon this country a pontifical bull and a Romish hierarchy, dealt with it in mediæval style, and divided it into Romish sees." He rejoices to think that though cardinals may show their red stockings in London, and Roman Catholics sit in either House of Parliament, "the law is still a living letter which declares Popery incompatible with the chief place in the United Kingdom," and he touches a chord which vibrates in many an English heart when he says "the manifold energy—commercial, social, political, and intellectual—put forth by the British people, reveals the predominance of its Protestant spirit. The strength and the glory of Great Britain are the strength bestowed and the glory kindled by Protestantism."

For us his most interesting chapter is the last, on the relation of English literature to the Papacy. "Since the Reformation not a single great English writer has been a born Roman Catholic, except Pope," for Dryden was a renegade. Before that event satires against the clergy like the *Vision of Piers Ploughman* are of more account than any other remains of our early literature. Chaucer is full of anti-papal invectives. The five great translations of the Bible are all anti-papal offerings; and he points out that Tyndale, who was burnt for his work in 1535, is the only one who never perverts ποιμην into "fold," as he considers the verse "There shall be one flock, one shepherd" overthrows the whole theory of the Papacy. Even the ignoble John is made in the hands of Shakespeare to rise in dignity when he declares that—

No Italian priest  
Shall tithe or toll in our dominions.

This current of feeling remained unchecked until the recent Tractarian movement. With a few remarks on this as a literary phenomenon, and an apology for the famous compliment to Rome of Lord Macaulay, the "Papal Drama" is finished, and there remain but a few words of triumphant epilogue.

At the present moment Mr. Gill's book is specially opportune. It contains information which is nowhere to be found in so compact and popular a form. Spectators only though we be of the coming events in Italy, our interest is inferior to that of the principal actors alone. The fall of the Papacy will affect every National Church in Europe. Good Protestants, like our author, will feel assured with him, that the principles of the Reformation can only gain additional confirmation by every movement which promotes true Christianity.

CASSELL'S BIBLE DICTIONARY.  
*Cassell's Bible Dictionary.* Illustrated with nearly Six Hundred Engravings. In 2 Vols. (Cassell, Petter, and Galpin.)

If Dr. Smith's Dictionary finds most favour with scholars, and "The Treasury of

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Bible Knowledge," which we noticed recently, is the most compact guide and authority for the elucidation of Biblical lore, Cassell's is likely to be the most popular. It is uncompromisingly orthodox, so much so that it will not even discuss unfulfilled prophecies. "That study, equally with that of prophecy fulfilled, we feel persuaded," say the editors, "is calculated to instruct and to confirm the Christian, as well as to give him new hopes and bright expectations. Still, we would leave everyone to pursue his own course in this matter." Nor is its tone less decided upon other points. Thus take "The Acts of the Apostles." "The author of this book was undoubtedly St. Luke. This is the unanimous testimony of the ancient Church, and is confirmed by the character of the work itself. The opening verse contains a reference to the third Gospel, which, like the Acts, was addressed to Theophilus. And it would be the height of caprice to imagine that any other than Luke himself thus alluded to the former work, and had the hardihood to claim it as his own." "The credibility of the facts recorded in this book is abundantly confirmed, and can only be doubted by the wildest scepticism." And on the antiquity and single origin of Man the editors are not less decisive. Under "Adam" they say:—

The pre-Adamites have gradually extended their basis of operations, and at present two very important doctrines may be found among them. First, it has been avowed that the whole human race is no independent creation at all, but a development and out-growth of pre-existing races. In this way the descent of man may be traced to less highly organized and endowed creatures, and through them to any point whither the doubter's fancy may lead him, till he comes to zoophytes, and crystals, and inorganic matter. Apart from Scripture, the chief argument against this theory is, that it is theory, and cannot be supported by facts. If these developments ever occurred, and are a law of nature, why have we no illustration of them now, and why have they ceased during the whole period of history? The second argument of the new school is from the remains of man and of human workmanship found in beds of gravel, and in caves, and other strange places. To this, at present, we can only say, that we know much less of the history of the beds of gravel, and the bone caves, than is required to persuade us that the primitive record of the Bible is inexact. Many supposed facts of this sort have broken down on examination, and many of the inferences from real facts have been shown to be false. As for the presence of human implements in beds of gravel, it is, it seems, a fact; but one of these was some time since exhibited in London, and it proved to be a small upper millstone of a period much later than the beginning of English history. This millstone was found at Hillingdon, in Middlesex.

Under the head "Man":—

Hence the believer in Divine revelation is enabled to look with perfect equanimity on the theories broached in recent times of the antiquity of man. The subject is one of singular intricacy and difficulty, and the facts on which the theory rests are at present so imperfectly understood, that the possible existence of mankind upon the globe during periods long antecedent to the date of the Mosiac cosmogony can be regarded as a speculation, and no more. But let it be supposed that the assertions made in favour of this speculation could be or should be substantiated, and the theory consequently become an acknowledged fact in geological science, it would not affect in the slightest degree the statements of the Bible, or invalidate its authority. For the utmost which could conceivably be proved would be this—that a race identical in physical construction, and therefore presumably identical in mental and physical constitution likewise, inhabited this globe before it became tenanted by the race now occupying it, and to whom the distinctive title "man" is given in Scripture. The supposition that our globe has been tenanted at different times by two races of beings similar in nature, yet each having an independent history of its own, would be entirely consistent with the theory of successive creations, now held by the best geologists. Who shall venture to say that no such race existed before Adam, or that the type will never be repeated after mankind has ceased to exist? Such a fact would not touch the state-

ments of Scripture anywhere. All that could be said would be that the Bible is silent on the subject, and neither affirms the fact nor denies it. Its own contents are exclusively directed to the lineal descendants of Adam. The Scriptural usage of the term "man" is confined to this one line of descent, and has no reference to any other.

Perhaps it may be interesting to see how differently the editors of Cassell and Mr. Ayre treat the same subject:—

It is well known that modern destructive criticism has been strongly directed against the two Books of Chronicles. Some writers would not only exclude them from the sacred canon, but would even reject them as authentic records of facts. To meet such objections two courses are open: the one is to show that the Chronicles are a part of the collection of Jewish sacred books, and that the Jewish canon, as such, has the sanction of our Lord and his apostles; the other is to meet the specific objections one by one, and to show their groundlessness. The former course leads to definite results of positive truth; the latter shows the futility of the charges of falsehood.

One objection has been based on the introductory genealogies; they are (it has been said) confused, contradictory, and corrupt. In reply, let it be owned at once that in many respects this record shows errors of transcription; that names are confused, and sometimes generations; but the present condition of these registers affords no argument against the original form in which they stood. Even if there were mistakes of copyists in the registers which were extant after the Babylonish Captivity, it is a futile argument to say that it was unworthy of the Divine mind to preserve the registers even in their imperfect state. They have a considerable value to us (and how much more must they have had to the Jews), even though they apply but partially to the tribes. It can hardly be doubted, however, that this portion of the Chronicles suffered considerably from the oversights of transcribers between the time of Ezra and the execution of the Septuagint version.

As to the charges of historical inaccuracy, they spring simply from the subjective notions of the objectors themselves. Such and such things appear unlikely, and therefore the record which contains them cannot be true; that is to say, the objector seems to assume that he knows the facts, and, therefore, he is competent to sit in judgment on the historian. With regard to numbers, let it be at once conceded that there are probably considerable errors of transcription (as is common with regard to ancient works in general), and the difficulties based on questions of numbers fall to the ground. On some points of detail, which have been warmly attacked, a closer and more exact criticism has vindicated triumphantly the genuineness of the history from what appeared, at first sight, insuperable objections. The greater part of these supposed historical errors are really mere assumptions. It has been said that the writer transferred the customs and usages of his own day to an earlier period; rather might it be said that the writer sought to record after the Captivity the customs and usages which had only been possible when the nation had been governed by its own kings, and stood in its independence as the people of the Lord of hosts.—"Cassell's Bible Dictionary," Vol. I., p. 264.

It will be seen, however, on collation, how much difference there is between the two histories. There are omissions in Chronicles, as, for instance, David's adultery (2 Sam. xi. 2—xii. 25); there are facts added, as David's preparations for building the Temple (1 Chron. xxii.); there are fuller details of matters shortly noticed in the parallel history, as in the account of the removal of the ark from Kirjath-jearim (comp. 1 Chron. xiii. 2, xv. 2-21, xvi. 4-43, with 2 Sam. vi.), besides briefer additions, explanatory remarks, reflections, and the omission of a few words in a narrative, differences of spelling, &c., which serve to prove that, as before noted, the author of Chronicles was not a mere supplementer. He had, indeed, a definite object. Supposing him to have written shortly after the return from Captivity, we can easily see the necessity of a work which should fix the genealogies of the returned exile, with special reference to the line from which Messiah was to spring, to facilitate the re-establishment of religious worship by detailing the pedigrees, the functions, and the order of the priests and Levites, and to describe the original apportionment of lands, that the respective families might be confirmed in their ancient inheritances. Accordingly, after the early genealogies in the first eight chapters, the writer seems to mark his

age and design in ix. l., &c. We may thus perceive why the kingdom of the ten tribes is hardly mentioned. Israel had been removed, and their country occupied by an envious and hostile population.

Besides the differences which have been noted between Chronicles and the books of Samuel and Kings, some critics believe that they have detected contradictions. It can only be replied generally here, that discrepancies in orthography, diction, and arrangement are of little weight; and that those of numbers and facts have for the most part been satisfactorily explained. It was customary to express numbers by letters of the alphabet; hence many of the mistakes of transcribers. And, if no perfect solution of every knot can now be given, the difficulty is perhaps owing rather to our want of information than to a real fault in the composition. Besides, it must never be forgotten that the points of exact agreement between independent Scripture writers are almost innumerable—those of stubborn discrepancy very few.—"Treasury of Bible Knowledge," p. 163, 164.

And again on the disputed question of the two Isaiahs:—

It is no more probable that there were two Isaiahs, each the most perfect master of the Hebrew tongue, than that there were two Miltons or two Shakespeares. Nature never reproduces exactly the same genius and qualities of mind; but add the further supposition that these exactly similar authors bore the same name, and the idea is an absurdity. There is ingenuity in such criticism; there is even some use in the exact consideration of every circumstance and word, even if done with a hostile intent, for it leads to a more searching study and fuller knowledge of the prophet's meaning; but the theories of these writers are wild and illusory. The value of their labours lies in the study of the details of each prophecy; and already even in their own country, their more general views are being gradually abandoned as untenable. We shall dismiss, therefore, their further consideration, and give now a brief account of the several prophecies of Isaiah, with the firm conviction that he is the sole author of the whole work which goes by his name.—"Cassell's Bible Dictionary," Vol. I., p. 567.

The objections taken from the alleged difference of style and tone are of a very unsubstantial character. They have weight only on the presumption that an individual, however long his life, however varied the circumstances under which he is at different times called to speak, will always fall into the same strain of thought, will always express himself in the same way. To be sure, if there are on other grounds grave doubts in regard to the authority of any piece, this may be taken as corroborative testimony; but in itself, were it even true to the extent claimed, it is not to be relied on. Prof. Lee has well observed that Cicero, Virgil, Shakespeare, Milton, and others might be dismembered on the same principles as those applied to Isaiah.—"Treasury of Bible Knowledge," p. 420.

These specimens are enough. We gladly turn from controversial matters to the vast mine of information which these two handsome volumes contain on numerous subjects which must always be interesting, and of which the public can never hear too much. We notice the article on the "Apocrypha" as particularly well written. Whilst the Talmud is being made of such importance by infidels and rationalists as containing the key to much that appears for the first time properly developed in the teaching of Christ and his Apostles, the Jewish scholars themselves are turning to a far nobler literature:

In the middle of the last century, "The Wisdom of Solomon," was translated into Hebrew by that profound and chaste Jewish poet—who might justly be called the Hebrew Milton—Naphthalij Hirtz Weizel, or, as the Germans call him, Naphthalij Hartwig Wesseli. The Hebrew, into which the original is rendered, is so exquisitely elegant, that students of the sacred tongue might well make the translation one of their textbooks. In 1830 a complete Hebrew translation of the whole of the Apocrypha, as we have it, appeared in Leipzig, from the pen of another erudite Israelite, Isaac Frankel by name. The great Jewish historian of this century, Jost Zunz, the Jewish translator of the Hebrew Old Testament into German; Abraham Geiger, Rabbi of Breslau, and many other eminent Hebrew *literati* and *savans*, have done their best to prove that the Jewish uncannonical books, from

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a philological point of view, are far more worthy of the study of their co-religionists than the quibbles and fables of their later Talmudists.

The article on the "Codex Vaticanus" is also by one who understands his subject. Much as Mr. Hansell has done, the strange manner in which his work was got out by Mai, notwithstanding the labours of Verelleone and others, makes us still thirst after this treasure of the Papal library. "An edition of the text of this MS., line for line, under proper care, is still a thing to be desired by critical scholars." It is the same writer probably who takes care to demolish, if indeed they want further demolishing, the assertions of Simonides about another "Codex." We are not quite so well pleased with the arguments in favour of Moses having written the account of his own death but they are ingenious, and may be new to some of our readers. "To anyone who is familiar with the style of the Egyptian scribes in their own autobiographical stelæ, there is nothing startling in this. In these epitaphs, composed by themselves, they constantly speak—by anticipation, of course—of their own deaths; and such stelæ are extant in our museums, with the mortuary date left in blank, to be filled up after the event; which, however, in these instances, has never been done. Hence, there would be but one proof more, amongst many such, that the Pentateuch was written by a man who had received an Egyptian education—i.e., by Moses." The writer must have forgotten, we think, the rather peculiar circumstances attending the death of Moses; and altogether, it is more satisfactory to admit that "the Torah passed through the hands of more than one inspired editor before Ezra, and the admission at once gets rid of the so-called anachronisms as to the names of cities, &c., which have been detected in its pages." The illustrations are particularly good; and the book is certainly adapted for a very wide class of biblical students. Perhaps, after all, these "Commentaries" are more likely to make people contented with their Bibles, than the more studied exegetes of Mant and D'Oyley, or the "Trapp" of Mr. Spurgeon, or even the forthcoming and final work now preparing under the patronage of all the Bishops and the Speaker of the House of Commons.

### MOORHOUSE'S HULSEAN LECTURES.

*Four Sermons (Being the Hulsean Lectures for 1865) Preached before the University of Cambridge; to which are added Three Sermons Preached before the University of Cambridge in February, 1864. By the Rev. J. Moorhouse, M.A., St. John's College. (Macmillan & Co.)*

THESE lectures may be criticized from two points of view. They may be regarded as for the first time putting before hesitating orthodox hearers a definite statement of their own difficulties, and the conclusions they must logically be led to if they follow them out, and as an attempt to win back to orthodoxy those who have been more influenced by the spirit of the age than by the teaching of any systematic or dogmatic orthodoxy. We presume that they were originally intended for the former, and have only a secondary bearing upon the latter; but, as critics, we feel bound to regard them from the double point of view, since all the force they possess in the former aspect should but make them useful in the latter. If men get into difficulties by thinking, the least that can be expected is that they must think themselves out of them; and if they are to do this, whether they are simply unsettled or resolutely heterodox, whoever aspires to help them must do either by working out for them solutions of difficulties, by supplying data, or propounding puzzles that they have yet to meet and answer before they can be held to have mastered a secure position.

Mr. Moorhouse has not very clearly settled in his mind which course he should take. He has warned his hearers that rationalism must lead to pantheism, atheism, or nihilism,

and there he leaves the matter, taking refuge in a few critical assertions and a generally acknowledged exposition of certain texts. In his fourth lecture he does, indeed, attempt a solution of a difficulty relative to the limitation of knowledge which was confessed by Christ, and endeavours to explain his human growth by the aid of Neander and others; and in his third lecture supplies certain pertinent considerations to show the unhistorical character of many of M. Renan's statements relative to Christ's early life and teaching; but otherwise there is a vague generality about his lectures, which may be excellent enough as a sedative to germinating doubt, but has no health or power to overcome it where it has begun to spread itself, and assumed a fixed attitude or a definite creed. Mr. Moorhouse may not have intended that his lectures should be otherwise, but it strikes us as a grave defect in an effort to deal with a great theme in view of modern objections and profound criticisms.

This will be seen by an example or two. For instance, his views upon religious progress and a free criticism of the Canon are never broadly expressed, yet tinge the earlier lectures in a way that must be painful to a doubting but conscientious mind. He objects to Lecky's statement, that by rationalists religion is believed to be "no exception to the general law of progress," yet he makes no attempt to disprove it, but consoles himself by a few simple considerations as to its sufficiency, or rather insufficiency. Yet, surely, had he looked a little further he must have recognized what measure of truth there was in this conception, how the history of the world bears upon it, and how the changes of even Christian opinion since the days of the Apostolic Church evidence something of the kind. Look, for example, at the early conception of an end of the world immediately coming, which gave such zeal to many primitive converts, and such an inspiration to what we may call the Apocalyptic cycle of the Canon. Central facts may not have suffered so much from this growth of collective insight, but they have been modified. Our conceptions of inspiration have passed through this progressive phase, and are likely to be yet further modified. Physical science has altered our entire conception of the use of portions of the Old Testament, and has even invaded some of the more commonly accepted ideas respecting Deity and the providential government of the world. It is difficult, indeed, to imagine that human knowledge is to widen and deepen, and human conceptions of revelation and Christianity are to remain precisely the same. That which is revealed is surely broader than the nature of any recipient of it, under any theory of inspiration, and it is perfectly useless for us to attempt to unfold what the communicator himself could not fully comprehend, unless we admit some progressive development of truth, no matter what may be our theory of its modes of operation. Mr. Moorhouse admits this possible margin as far as prophecy is concerned, and why not extend it to Christian truth as a whole? He admits that "the most positive predictions are sometimes formally falsified." Spiritual conditions have changed, and the result has been different, although expressly declared. Why should he not admit the same possibility for all inspired truth? If the possession of free-will can falsify the positive predictions of inspired men, why should not the possession of a spiritual nature, susceptible of high culture, induce progressive interpretations of the Canon, and affect the general body of Christian doctrine?

Mr. Moorhouse eyes with suspicion any free or bold handling of the Canon. He derides Colenso for believing certain fundamental truths not because they "are sanctioned and explained in a supernatural revelation," but because he sees them with the "eye of his spirit." Herein lies a difficulty which is altogether eluded in these lectures. Must we accept the complete Canon as it is, as being essential to salvation, or can we strike

out the Apocalypse, as Luther and Zwingli did, style the Epistle of James, with Luther, a "letter of straw," and follow Coleridge in his rejection of the Christopædia? Mr. Moorhouse knows as well as anybody that the verse in Timothy usually relied upon as covering the entire Canon with a sort of undoubted supernatural ægis, really leaves the matter as open as ecclesiastical history declares it to have been in the past. He is disposed to admit Schleiermacher's Christian consciousness in a limited sense, but is careful to hint that he thinks it a daring position for each Christian man to be "a judge of the truth of the Scriptures." Nay more, he will extrude all possibility of rationalism by putting between an unbiased critical sceptic and the Scriptures themselves what the Church has declared and Athanasius embodied in his creed. Having indicated how far modern rationalism impinges on the orthodox view of the Incarnation, and that somewhat vaguely, he assumes the very question to be considered, the doctrine of the Trinity, and says, "We are taught then by the Church to affirm—first, that Jesus Christ is very God; secondly, that Jesus Christ is very man; and thirdly, that He is not two, but one Christ." Such a method of argument may very well suit those upon whom rationalism has had only a slight, surface operation, but can be of no use whatever if intended to meet the spirit of the age and help the young to battle with the foes created by the restless activity of their own minds. It is little else than restating the anathema of the most bigoted French prelates, that rationalism ends in pantheism, and between that and the Romish Church there is no intermediate position. Mr. Moorhouse is unconsciously less liberal than he declared himself to be in his introductory statement, where he affirms that he would not have any one deterred from a thorough and rigid examination of the Scriptures, and that they "are not to be considered true because it would be dangerous to reject them." He would have everything sacrificed to truth, even God, Christ, and immortality, sooner than we should "either consciously or unconsciously acquiesce in a lie!" This is plain speaking, and led us to expect a much greater freedom of discussion than he has allowed himself. The fact is, Mr. Moorhouse is more anxious to frighten people out of rationalism than reason with them. We are to be conscious of the end of all rationalistic thought from the beginning, and accepting its inevitable issues are to cease to be rationalists and begin to believe. He stands at the door of the fold and says to the sheep who would fain nibble a little fresh pasture, "Go in with you, or the wolf will come and devour you!" In short, it seems better to die starving than to be fed and devoured, for rationalism is but intellectual hunger, and must somehow be satisfied.

Mr. Moorhouse cites the Athanasian Creed, seemingly as of equal inspiration with the New Testament. Here is the pinch of the whole case. What is to test either? The Church, or the individual man? If the man is to have no voice in the matter, the issue is very simple indeed. Rationalism is not possible for him so long as he stands in this position. If not resting in the arms of an infallible church, he is reposing in those of an assumed inspired one. He is on a plane either above or below criticism, it is hard to decide which. But let him assume the same right as other individuals assumed in the past, as each member of the Councils assumed, and it is useless to try to stifle reason with authority. The bugbears Mr. Moorhouse depicts can no longer frighten such a man, but he would turn interrogator pretty sharply, and ask the lecturer how we are to discover whether any given book of Scripture is inspired or not? Must a man be inspired to discover inspiration? Is salvation bound up with the Bible as it is? If a man rejects one portion, say the Christopædia, is it because he believes the other so much the less on that account, or the rather that he believes it so much the more?

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We have felt that these lectures deserved testing in this way, because the fact of strong rationalism in his hearers is assumed all throughout, although in proportion to its strength is the absolute weakness of these attempts to deal with it. The growth of the critical function, even in religious matters, is admitted by Mr. Moorhouse all through his lectures, and put in force himself where he deals with the limitations of Christ; and we can only regret that he has not distinguished this from rationalism proper, for it is plain that it can be so distinguished, and is, in fact, an essential element of healthy Protestantism.

## SOCIAL ESSAYS.

*Our Social Bees.* By Andrew Wynter, M.D. (Hardwicke.)

*The Toilet and Cosmetic Arts.* By Arnold J. Cooley. (Hardwicke.)

*Sunnyside Papers.* By Andrew Halliday. (Tinsley.)

WE are sometimes not a little amused by reading the critiques of provincial editors, in which they complain of the immense number of books which issue now-a-days from the press; just as if we were compelled to read them. We suspect that some slight dread lest they should find all the world writers instead of readers, occasionally crosses their mind. If these would-be monopolists would take thought, they would also take comfort on reflecting at the enormous quantity of books a reading public can get through. We do not ourselves feel at all anxious about the scribbling propensities of the age. The fact is, there are not only a great many writers, but a great many who write uncommonly well; and, for goodness sake, dear editors, do let us hear something a little fresh; it may not be so witty, or so polished, or partake of that Attic salt which seasons your masterpieces, but still they are well worth reading—these new men. There will always be one solace for you—there is a Nemesis attending bad writers more dark than than ever mind of tragedian foresaw. Their works are condemned to be for ever unsaleable. There is a style of writing, in which what is really useful is presented to the public in the most attractive form possible. When we consider that such writers as those we have classed together at the head of this paper give the public credit for wishing to be instructed in a pleasant way, we, on the part of the public, should be very ungracious to refuse our acceptance of their efforts. For the present instances no apology is necessary, for the composition and style of each author are unimpeachable. "Our Social Bees" contains some very clever essays on the selfishness of Over-Insurance, London Omnibuses, Photo-Sculpture, and several other of the most interesting subjects of the day, treated in a most lucid, sensible way. To read Dr. Wynter is like conversing with a highly-educated, well-informed man, well able to cope with any subject he may please to handle.

The "Toilet and Cosmetic Arts" (Cooley) is not only entertaining, but full of valuable receipts. Remembering that a celebrated cookery-book sold better than Byron's poems, we have no fear but that plenty of persons will be glad to obtain what is not a book to be read and forgotten, but a work of useful reference. The style is clear and concise, the information embraced in its pages reaches from the history of remote ages to the latest fashionable method of treating the hair—*Nihil a me humanum alienum puto*. The temple in which we live and move and have our being is carefully described. The work is admirably adapted to that society at large to which it is addressed. The study of mankind is man, and in these pages we obtain a historic, scientific, and aesthetic description of the first of animals.

The "Sunnyside Papers" are reprinted from *All the Year Round*. In these essays, Mr. Halliday reflects on, more than describes, the subjects he has chosen to write on. Some of

the sketches are, in fact, very clever novelets, just drawn out to the proper length to retain, but not to fatigue, the reader's attention. Gandeer's annuity is full of true humour, a humour which is often pathetic, but never degenerates into moroseness. We conclude by saying that the art of writing is so wonderfully improved of late years, that few works which deserve to be read at all are not most interesting additions to our libraries. We consider it a very happy feature of the time, that writers can be found good enough and numerous enough to keep us still at school, learning to be on a par with the inventions of every sort with which we are surrounded. The style is also less redundant, and content to produce an effect rather by the interest of the matter, the correctness of the drawing, than by meretricious colouring. We heartily recommend these three works, although differing in conception, of distinguished workmanship to the notice of the public.

## WAYSIDE FLORA.

*Wayside Flora; or, Gleanings from Rock and Field towards Rome.* By Nona Bellairs. (Smith, Elder, & Co.)

NO one can deny the praise of ingenuity to this little book. Of botany there is next to none. Yet, just when we are going to complain that we have been completely deceived by the title, there turns up some learned name, or perhaps a cluster of such, which induces us to suspend judgment until we are deluded into reading a very pleasant piece of travelling gossip to the end.

As a fair specimen of the scientific character of the "Wayside Flora," take this:—

About Borghetto we gathered *Lithospermum purpureo-caeruleum*, *Crocus vernus*, *Aquilegia vulgaris*, and a very curious species of potentilla with a rough woody stem, from which was formed a dense tuft of leaves and flowers. The leaves were ternate and very hairy, the petals white, with a pretty brown tinge. I had never met with this potentilla before, and its woody stem distinguished it from any species I knew. We drove by fields bright with the common lilac anemone, and others again gay with the *Anemone hortensis*. The only fern I saw on this day's route that appeared strange to me was a very fine variety of *Asplenium Trichomanes*: it was growing high on the Bracco Pass, its fronds measuring quite a quarter of a yard in length, the pinnae large and very far apart. It did not look the least like the English *A. Trichomanes*, but yet there was no particular feature to distinguish it from it.

The remainder is made up of very commonplace reflections on the chief towns of Italy, and the chief sights of Rome. But here is a pretty little story, if not quite new:—

Beyond the Porta Pia, on the Campagna, a botanist went wandering in search of flowers. After a while he came on one peeping up from the grass that he had never met with before excepting when growing on a wall. Some theory or other was started, so he gathered the flowers and sent them to the Linnean Society. They, too, were astonished, and sent them back to some of their learned members then in Rome. They went to the spot, found the flowers, and dug for their roots, when they found traces of an ancient wall. Then archaeology put in a word. It was conjectured that long years ago some great man had been buried in that locality and the precise spot forgotten. The little flower spoke again, and guided by her voice they dug away, and discovered the ancient sarcophagus and the traces of a basilica, the tiny flower spreading all around where the walls lay.

*The Public Schools' Latin Grammars: Why they have Miscarried and How they may yet Succeed.* By the Rev. Edward Miller, M.A., late Fellow and Tutor of New College, Oxford, and Author of an Elementary Latin Grammar. (James Parker and Co.)—We learn from this very important pamphlet that the first and earliest of two Latin Grammars intended for general use in public schools, and other places of education, has turned out an utter failure. Mr. Miller states at full length his own plan, and also that of the head-masters. And with respect to that of the latter, he first discusses the question "Whether any universal grammar at all be wanted?" "There has ever been a school of

teachers in England that has set very slight store by grammar, thinking that if learnt at all—and in a vast number of instances it is very little needed—it should be learnt *after* the language is fairly known; that it is waste labour, and often hardship, to learn it *before*; and that it is a matter fairly open to question whether grammar should be taught at whilst the knowledge of common words and the power of unravelling ordinary sentences is being acquired. Now let me say that I only partially sympathize with these principles. But surely a most important object in composing universal grammars would be to draw this line of thought into the vortex of grammatical teaching, which is impossible if the grammars are, as the assistant-masters say, 'unattractive,' and burdened with 'an obscure terminology.' For the principles in question seem to have sprung partly out of a most natural recoil from the hardness, the stiffness, the repulsiveness of older grammars, and partly from an instinctive dislike to philosophy inherent in most English minds. That Dr. Kennedy should have produced a grammar—however really valuable in other respects—that would add strength to this recoil, is exactly what I foresaw, and everyone who thought impartially upon the matter must have foreseen. The tone of thought under consideration ought to have been met, as far as possible, in the way of making grammar easy and even attractive, in order to raise the minds of English boys up to a philosophical level. For grammar is the philosophy of language, and, in an education strictly classical, it supplies the training in philosophy. Or rather—to drop hard terms for the words of common sense—a training in grammar, fairly conducted; not made too difficult; adapted by an intelligent teacher, in the use of a good manual, to the real existing wants of the living mind before him; made to piece its instruction on to the irregular edge of previous individual knowledge; fostering the germs of thought, and referring all words and constructions to reasons and principles; such a training is the very best for bringing out that power of mind which, whether in the humble matters of daily life, or in trade, or in the parish, or on the Bench, or in Parliament, looks below the surface—refers, combines, concludes, and takes into account other facts and cases with their reasons and principles, besides the fact or case immediately concerned. The plan of the head-masters seems, therefore, in this respect to have been in part well conceived; but in part, as was expected, to have miscarried. Next, it is important to consider what special provinces in scholarship and education ought to have been particularly represented in the composition of a new grammar. First, then, would come general scholarship and grammatical science, for the want of which no one could accuse Dr. Kennedy. But next would be required a knowledge founded upon habitual teaching of the minds of young boys, at the period of life when grammar should be most specially taught. I can assert, from my own experience, that no one who has not taught or is not still teaching, little boys, not once or twice a week, but constantly, so as to work along with and through their strange difficulties, is so well acquainted with the tone and strength of their minds as to be competent of and by himself to write a manual of grammar for them. Then, again, about Oxford and Cambridge—surely the fine taste and accomplished scholarship of the one, and the mathematical analysis and accurate grasp of the other, should both be represented. Cambridge men might be satisfied, if so be, with an ornament of their own University; Oxford men might support the claims of one of their own great scholars. But each should have a representative of its own thought, not in the critics of a printed document, when criticism could not but be a delicate and personal matter, but in the original composition—in the moulding of the iron when it was hot in the furnace. Whether, too, the Professors of Language in the two Universities were definitely consulted, I know not; but surely as the boys trained under the new grammars would one day come under them, they ought to have been asked about new terms, new rules, and new principles. And lastly, Logic. . . Learners must necessarily work up-stream. They must begin where they find themselves. If their first essays are in English grammar, so much the better. Then they move on through Greek and Latin up to Logic; where, high up in the principles of propositions and of inference, they can trace the bends and reaches of the river, and survey from a loftier elevation the whole country. Such, then, being the connexion and

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interdependence of grammar and logic, it is evident that in general education the terms of the two should correspond. The logical professors should be in close consultation with the grammarians. Has this been the case? I think I can produce a crucial test. Unfortunately, in a word common to the two, and frequently used by both, there has been a disagreement of usage. Some grammars of late years have divided all sentences into two parts, subject and predicate, whilst logicians call that only the predicate which comes after the copula. Their disagreement might be represented thus:—

*Subject. Copula. Predicate.  
LOGIC.—The salmon is oviparous.  
Subject. Predicate.  
GRAMMAR.—The salmon is oviparous.*

Which, then, should give way? Surely this should have been a matter for deliberation between the masters of the two sciences. It is a practical evil if a boy is taught that a term means one thing at school and another thing at college. Logicians feel that this is a matter of no small difficulty, because of the so-called inherent and inclusive theories. What then has the 'primer' proposed to do? I am informed that, without a word of explanation, it uses 'predicate' in the non-university sense, and substitutes the strange word 'complement' for its logical application." Mr. Miller then considers how the publication of these grammars may be brought to a successful issue. "The popularity of the grammars to be used is absolutely essential to their complete success. Scarcely anything could be more unsatisfactory than to have manuals of such importance forced by authority into our chief public schools against the wishes of men eminently able to judge, and calculated, both by their nature and the mode of their introduction, to be disliked by the masters who teach and the boys who learn them. . . . Nothing beyond an entire change in the mode of operation will satisfy the needs of the case." And he makes the following suggestions: "1. That the scope of the two grammars shall be somewhat altered from what I understand it to have been in the drafts sent round. Part of the objection made to them was, as I hear, that they were too hard both in matter and style—that they were boiled down too stiff for the comprehension of ordinary boys. Now, if both of them are diluted and raised, so that the larger grammar shall be the scientific, systematic, and complete repertory of grammatical information for upper forms, and the smaller shall occupy a place corresponding to that of the old Eton—between the two of my own, if I may say so—and shall thus be the useful and complete introduction to the higher work, much of this objection will vanish. There is a great deal of truth in the habitual 'localization of memory' adduced by Bishop Wordsworth: \* and it is a constant fault in smaller grammars, that they do not contain half of what the beginner needs, even in his easy lessons. 2. Both circumstances and arguments demand that there should be a sub-committee for each grammar. And common sense also requires no less imperatively that the sub-committee for the larger one should consist of gentlemen who are habitually teaching the upper forms, and for the smaller one of the masters of the lower, or of those who are preparing boys for higher schools. Would the head-masters consent to reserve to themselves a general control over the whole matter, requiring that everything should be brought to them to be passed, but committing the execution of the plan to scholars representing the general opinions of all who are interested in the matter? All would admit Dr. Kennedy's presence in the highest sub-committee to be most important, if not indispensable; and that committee should do its work first, as a groundwork for the labours of the other, to some extent, as smaller dictionaries are made after the larger digests. There must, of course, be a constant communication with masters of eminence and scholars generally, or well-grounded objections of real importance may be entertained to the grammars when published."

We have no space for Mr. Miller's remarks on Greek Syntax, except such as are contained in the last paragraph: "Is the report true that this part is to be entrusted to the same hands, and to the same hands alone, as the Latin Syntax was? If so, a decided expression of opinion is indeed all the more demanded from the educated world, unless the head-masters will at once consent to draw

back. In the presence of that world, and in deference to its opinion, I appeal to them at this critical moment. And surely they will shape their course in accordance with its wishes, and in consonance with the general feeling of masters and tutors; so that such manuals may be handed down to our immediate successors as may most effectually improve the accuracy and efficiency of grammatical teaching, and thus generally advance the interests of the highest kind of education."

*Who Am I?* By C. Jones, Author of "Warning." (Trübner. Published for the Author.)—Truly a very pertinent question, but one which we are much afraid no one but Mr. Jones himself will care to answer. It appears we are on the verge of a tremendous revolution, which this gentleman has been compelled to initiate, because certain persons have refused to assist him in publishing a new social science, which he has discovered in the Bible. The clue to this Biblical secret is so difficult to discover that "the writer believes men must surmount this great difficulty during his lifetime, or not at all," and if once lost, the clue will never be rediscovered! Under these circumstances it is certainly important that the secret should be revealed at once, although, as the author thinks, it "may possibly be sentence of destruction on his race." But what is this wonderful truth which has been hidden from the beginning of time until brought to light by Mr. Jones, and which if not revealed by him will probably never again be discovered by mortal man? The writer has already pronounced the doom of the human race, and therefore there can be no harm in our letting our readers know the secret which is to work their ruin. It is, then, that there is a perpetual conflict going on between Nature and Virtue, in which Nature must ultimately triumph. Now, there is apparently something rather paradoxical in this proposition, and nothing very formidable. It has become the fashion to affirm that nature and virtue go hand in hand, and that it is nature and vice which are in opposition. True, theologians tell us that nature and grace are opposed to each other, but grace cannot be the same with virtue in the sense intended by the writer of the book before us, as, in his view, it is *nature* which must triumph, and not its opponent. According to this novel idea *virtue* has two meanings, one of which is obedience to nature, the other, opposition to nature. In the latter sense it is the "Biblical sin!" It is this latter virtue which, although it includes all the Christian graces, "sooner or later leads to a contest with nature, when it and all its adherents with it, if they persist, will be destroyed by the outraged laws of nature resuming their full sway!" But what is the practical application of this theory of the conflict between nature and virtue? In a chapter entitled "Address to the Flies by a Fly," the writer tells us pretty plainly what is his opinion on the subject. He has no religious aim, for the ministers of religion are those to whom he is most opposed. His object is wholly political, and his creed may be expressed in one word, "the charter." He has evidently fallen out with society as at present constituted, and he wishes to reverse the order of things by enforcing the scriptural saying, "the first shall be last and the last first." This is to be the final result of the struggle between the *rulers*, classed as the worldly virtuous, and the *ruled*, who are the true children of nature, which he flatters himself he has inaugurated. We think if this be all, the secret might as well have remained undiscovered, and we can assure Mr. Jones that the terrible consequences which he foresees are not likely to happen in his lifetime, so that he will not have the pleasure, which he appears to anticipate for himself, of reversing the decree of destruction upon his race!

## PUBLICATIONS OF THE WEEK.

- AGASSIZ (L.). Geological Sketches. With Portrait. Post 8vo, pp. v.—311. *Trübner.*
- ANOMIA; or, Liberalism and its Napoleonic Messiah. By Dionysius. 8vo. *Macintosh.* 3s.
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- ARGOSY (The). A Magazine of Tales, Travels, Essays, and Poems. Midsummer Volume. 1866. With Illustrations. 8vo, pp. 530. *Strahan.* 4s. 6d.
- ATKINSON (Rev. J. C.). British Birds' Eggs and Nests, Popularly Described. With Coloured Illustrations. New Edition. Fcap. 8vo, pp. viii.—182. *Routledge.* 2s. 6d.
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- BLACKLEY (Rev. Wm. Lowery, M.A.), and Friedländer (Carl Martin, M.D., Ph.D.). Practical Dictionary of the German and English Languages. Roy. 12mo, pp. ix.—1,169. *Longmans.*
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- BOLTON (Rev. James, B.A.). Selected Sermons. Second Series. With an Introduction by the Rev. W. J. Bolton, M.A. With Portrait. Post 8vo, pp. xi.—318. *Partridge.* 5s.
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- CITOYENNE Jacqueline. A Woman's Lot in the Great French Revolution. By Sarah Tytler. Popular Edition. Cr. 8vo, pp. x.—499. *Strahan.* 6s.
- CORNHILL Magazine (The). Vol. 13, January to June, 1866. 8vo, pp. 760. *Smith and Elder.*
- CRAWFORD (Thomas J., D.D.). Fatherhood of God Considered in its General and Special Aspects, and Particularly in Relation to the Atonement, with Review of Recent Speculations on the Subject. Post 8vo, pp. xii.—357. *Blackwood.*
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\* "The School Greek Grammar: a Letter to the Rev. Dr. Moberly, D.C.L., Head-Master of Winchester College." By Charles Wordsworth, D.C.L., Bishop of St. Andrews, formerly Second Master of the same College, p. 49.

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## SCIENCE.

### THE PHILOSOPHY OF PHYSIC.

*Lectures, Chiefly Clinical.* By Thomas King Chambers, M.D., Honorary Physician to the Prince of Wales, &c. (Churchill.)

I has of late become fashionable to ridicule medicine, to snub it as an empiric's calling, and to sneer at the notion of its having any philosophical basis. This tendency exhibits itself painfully in young medical men, whose knowledge of the science is confined to the disgracefully-narrow curriculum required by effete examining bodies of the College of Surgeons' type. It is as unwarranted in fact as it is characteristic of superficial information and shallow reasoning. Yet has it an evil weight of its own, which brings the noblest labours of man into questionable repute, and deprives the most philanthropic and useful of our professions of that sympathy and support which are so necessary to its well-being, and so calculated to promote its efforts. The mischievous, though slender, arguments of the sophist often carry conviction to the public mind through the absence of sufficient analytical power to detect their fallacy. No further proof of this is required, than the fact that even intelligent persons appear unable to distinguish between medical science and medical practice. Who has not heard it urged over and over again, that because the art of medicine does not procure now-a-days a much greater percentage of cures in diseases which have seized upon the system than could formerly be recorded in its favour, the science of medicine has therefore made little advance? This mode of reasoning is commonly used, and we regret to think is seldom impugned by the ordinary practitioner. The argument is ingenious; as it stands it seems unanswerable; and yet it is as illogical as it can be. The science and art of medicine are, in most of the rapidly fatal classes of disease, widely separated. The one tends to elucidate the origin of the disease, to trace the workings of the morbid influence, whether it be a poison or

simply ordinary force perverted by strange conditions, and to indicate the probable duration and termination of the malady. The other has reference to the alleviation of suffering and the restoration of health. It may appear to some that this is a very artificial distinction, and we admit that it is so. The art, if medicine were so exact a study as mathematics, should be the practical application of the principles of the science; but since the thorough knowledge of disease involves the thorough knowledge of life during health, and since the latter requires an acquaintance with almost all other natural phenomena, combined under an infinitude of complex circumstances, it is clear that it would be expecting too much from medicine that its practice should, in all cases, be the consequence of proven laws.

But this admission by no means grants that medical science has not made immense strides forward during the past quarter of a century, that her practice has not been modified, and modified, too, to the advantage of the public, by her scientific teaching. In the diagnosis, in the etiology, and in the physiology of disease, medicine has done marvels. In the treatment of disease, she has had to grope her way through the dark and intricate labyrinths of doubtful induction, with the flickering lamp of experience to guide her footsteps, and with little hope of reaching the central goal of truth, beyond that arising from repeated trials and unceasing experiment. Hence, she has fallen into many errors, and is even yet far from the wished-for end. Indeed, disease may be compared to a huge continent which is imperfectly explored; the sea-board and the great estuaries have been examined, but we have not penetrated far into the interior, and we are still ignorant of the sources of its great rivers, and of the customs of its inhabitants. The case of toxicology familiarly illustrates how a science may advance without the art depending on it being materially improved. Select the example of a man who has taken a poisonous dose of opium. The toxicologist can tell you with confidence the nature of the poison that has been swallowed, the time required for its solution, the mode of its absorption, and the general nature of its action. But can he tell you how to stay its effects after it has passed into the system? He may as the result of empirical knowledge, and indeed the researches of Mitchell and others show that he can do so; but he cannot, as the consequence of scientific argument, say opium acts in such and such a way upon the ultimate nervous particles, and bella-donna has exactly the opposite effect, and therefore it will counteract the influence of the opium. All he can tell you is this, that experiment has taught us the general opposite effects of morphia and atropia, and it has also taught us their antagonistic actions when introduced together into the body. Thus it may be seen, that though the science of medicine bears distinctly upon the art, the former is not so decidedly the parent of the latter as it ought to be, and as it will be, when the light of further truth is shed upon us.

We have not space at our disposal to do more than touch upon the vast subject of the scientific claims of medicine; but to those who are anxious to examine for themselves the whole bearings of the question, we commend the excellent volume of lectures before us. In this, the fourth edition of a work which originally appeared under the appropriate title of the "Renewal of Life," Dr. Chambers has done all that erudition, skilful argument, great experience, and lucid writing can effect, to prove that medicine has a philosophy which not only demands broadness of intellect for its conception, but requires all the higher mental faculties for its development. We do not award him too much praise in saying this. His lectures are not mere descriptions of disease, the dry bones of what is called a practical treatise; they are full of earnest thought, well-drawn analogies, and comprehensive generalization. Nor is the range of subjects a narrow or special one. The various types of disease have been studied in regard to

their connexion with diseased vitality, and throughout his discussion of the complex question of diminished vital force as a character of disease, the author displays a Baconian love of honest induction, a genuine impartiality in the consideration of doctrines other than his own, and an admirable desire to bring together the reconcilable portions of conflicting theories, in order to serve the ends of truth. However we may differ from some of the details of Dr. Chambers' opinions, we cannot but congratulate him upon his love of fair play in exposing the views of other writers, and upon the largeness of mind he shows, in grouping together facts which an intellect of an inferior kind would have passed by as wanting either in interest or association.

It would be impossible in these pages to do more than give an outline sketch of Dr. Chambers' writings, for their extent and nature alike forbid our entering into details. We may say, however, that his object is to show that disease is the consequence of diminished and not of increased vitality; and we think, so far as the facts of science go at present, he has done a good deal to prove his case. We cannot follow him into all his illustrations, but we may select one, that of the formation of the pus and mucus, which is as good an argument for his theory as any he has advanced. Mucus is known as a thick, glassy, transparent secretion, thrown off from the mucous membranes in catarrh. The question arises, then, do the circumstances of its development go to prove an increased or a diminished vitality? This can only be answered by an examination of the secreting surface during health, and by a comparison of its healthy with its diseased processes. Let us take the author's own account of the epidermis, which is really only epithelium exposed to dry air:—

Strip off a piece of epidermis, and you find that its outermost layer consists of flat polygonal scale, pressed close together, and united both by the edges and surfaces, so as to form a thick, leathery tissue. They are welded into one fabric, like the exposed part of an old macadamized road. But, just as when you pick up the surface of this road, you expose a deeper layer of stones loose and separate, so beneath the scarf-skin you find what Malpighi, with philosophical prescience, called the *rete mucosum*. This consists, like the scarf-skin, of separate corpuscles, which, like the stones of a macadamized road, become looser in structure, less adherent, and less similar to the upper layer as you go deeper. The superior corpuscles are indeed flatter, and . . . until at last on the cates the corpuscles are seen to consist of only granular masses. These granular masses are identical with those seen in mucus. Just in the same way, the mucous membranes are clothed with epithelium, loosely scaley in some parts, welded together like a macadamized pavement in another, columnar in another, and when this is chipped off or injured, there are brought into view floating granular masses of various sizes, which constitute what are familiarly known as "mucous globules."

Having given this graphic description of the *ecdermic* layer, as Professor Huxley terms it, the author proceeds to show that during health these round mucous globules are converted into the proper epithelium cells. Under the influence of catarrh, the progress of development is arrested. The zone of indifferent tissue—improperly styled basement membrane—undergoes differentiation into the round granular globules, but the organizing processes stop here, and epithelium is not formed. Hence, Dr. Chambers fairly concludes that there is a diminution of vitality. He advances other arguments also powerful to show that the development of pus equally supports his doctrine.

It seems to us that those engaged in this controversy as to diminished vitality are in some measure fighting for a shadow. They are pretty much in the position of the two philosophers who nearly quarrelled about the nature of the soul, until some one suggested that it would be wise to prove the existence of a soul before deciding as to its

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qualities. If the signification of the term "vitality" were first clearly defined, we don't think there would be much further disputation upon the subject. Has not the word been, to a certain extent, confounded with *organization-power*, and has not the difference of opinion resulted from the fact that the forces which carry on life—we shall call them *vital forces* for convenience—have been regarded as equivalent to *organization-power*? The two things are very distinct. We think that there may be actually an increase of vital-force and an accompanying diminution of organization-power. Take an analogous case—a cotton mill worked by steam. Here the force is steam, but the machinery must be worked at a definite speed in order to produce a satisfactory result; increase the force, and thereby also the velocity of the machinery, and the fabric manufactured will not possess the finished details of organization which it would under a smaller expenditure of power. The work has been done too quickly to be done well. Now, in the instance of the body suffering from disease, we are far from supposing that the general vital force—that distributed over the whole system—has been increased in quantity. It appears to us that the human frame may be compared to a multitude of factories worked by the same quantity of force; one of them suddenly, owing to external causes, stops; the rest are worked at an unusual speed, and the first one, owing to the temporary absence of repair—for the functions of the body mend themselves as well as work—suffers from the inevitable reaction; it has relatively too much force, and its organization-power, or, as Dr. Chambers would term it, vitality, is diminished. In health, the vital forces are distributed and generalized, and the organization of the living fabrics goes on properly. In disease, the vital forces become localized, and the tissues, being arrested in the course of their development, appear as products having unusual characters.

Whether the views we have expressed approximate the truth or not, we cannot determine. The whole subject is one whose proportions are too vast to be fully discussed in the present state of science. But those who wish to obtain a philosophical insight into the mysterious problems of pathology, cannot do better than read the remarks of the accomplished physician whose theory we have just noticed.

## THE MAGAZINES.

The *Geological Magazine* of the present month is exceedingly interesting, chiefly by reason of the great variety in the articles, and not alone by their absolute merit. We are glad that after many months of doubt, when it was as yet uncertain whether the *Geological Magazine* did not inherit the incubus of evil which its unfortunate predecessor, the *Geologist*, possessed, the intellectual qualities of the present monthly periodical continue not only unimpaired, but each successive number rises to a far greater degree of interest than was presented by its immediate predecessors. We have in the present number evidences of the mode in which the latest scientific appliances are used to render more intelligible the results of inquirers. The much lauded Graphotype is at last brought into action, and the hideous deformities which, under the name of "woodcuts," used to crowd the pages of some popular periodicals, give place to elegant "graphotypes," which not only perpetuate to completeness the intention of the original draughtsman, but add harmony and beauty to the design of the whole work. In the present number, the venerable Mr. Poulett Scrope makes a strong appeal on the part of the much neglected Plutonists, and hopes that the generalizations of Professor Jukes, with regard to the universal application of the laws of surface-demotion may not in all cases be accepted. Mr. Geikie describes some Permian volcanoes in Scotland, analogous to those which for many years have been observed in Germany. Mr. Carruthers calls attention to the singular genus *Araucaria* (the "monkey-puzzle" of ignorant gardeners), four of the six species of which are found in Polynesia, and two in South America. He describes a cone from this aberrant form

which was derived from the Isle of Portland. Mr. George Maw mentions some tufa deposits in Flintshire, which are of great extent, and the original matter in the magazine closes with two excellent reviews of the monographs of the Palaeontological Society and the Quarterly Journal of the Geological Society. The space devoted to correspondence and miscellanea is, we are glad to see, greater than usual this month, and the magazine is certainly worthy of its well-merited popularity.

The *Intellectual Observer* for June is beautifully illustrated, chiefly with a brilliantly-coloured chromolithograph of the white-headed woodpecker of British Columbia, to adorn a paper by Mr. J. K. Lord. Mr. G. S. Brady contributes an interesting paper on Connemara, the zoology and botany of which is more unknown than the zoology and botany of Madagascar or Australia. "The Old Bushman," whoever he may be, contributes an article on "The Wax-wing, the Pine Grosbeak, and the Crossbills," which, as far as scientific merit goes, might very well have been written by a veritable Bosjesman of Southern Africa. An interesting paper follows, by the Rev. Frederick Howlett, on the structure and circulation of *Nitella translucens*, a characeous plant; while Mr. Temple Humphreys gives a drawing and description of a construction pretentiously denominated "The Clamor-aestus, or Tide-shriek," a self-acting fog-warning for the coast, by means of which a current of air can be so directed as to keep up a noise of seventy-Bright power during foggy weather. This is described as "a syren, or self-acting warning." We were, we confess, under the impression that the Syrens of antiquity sang to attract travellers to their coast; Mr. Humphrey's "syren" hoots to warn the passenger away. And the description of itself would deter many from further investigation of the subject. The rest of the magazine is quite up to its usual level; but critical life is far too short to permit its detailed investigation.

*The Chemistry of Common Things.* By Stevenson Macadam, Ph.D., F.R.S.E., F.C.S.—Lecturer on Chemistry in the Medical School, Surgeons' Hall, and to the School of Arts, Edinburgh, &c. (Nelson.)—The scientific reader will not be favourably impressed by his first inspection of this little book, but a closer examination will probably make him more tolerant. It has all the faults of the class to which it belongs. It is a mere codification. It deals sketchily and somewhat flimsily with wide and very complex matters, and too often presents hypotheses as matters of doctrine—hypotheses, some of them current, but some a little superannuated. But, on the other hand, the subject-matter is interesting and well chosen; most of the statements are accurate, and they are uniformly couched in clear and simple language. Since trouble-saving compilations seem to be necessary in the present stage of our national education, it is good to find one which has been prepared with such evident care and conscientiousness. We would rather that learners should feed on the fresh, if somewhat tough fare which scientific discoverers accumulate, but if this is beyond their digestive powers, they will find in Dr. Macadam's pages a perfectly wholesome *rechauffé*.

*On Cholera in its Home.* By Dr. Macpherson, (Churchill).—The title of this book sounds just now most attractive. With the dread of cholera before us—nay, with the knowledge of its recent appearance amongst us—any work on the subject is seized upon with avidity. We much fear, however, those of our general readers who take up Dr. Macpherson's work with the hope of obtaining much insight into the history or treatment of this truly feared scourge will find their labour lost. The oft-told tale of "doctors differing and patients dying," is very strongly placed before us. Every kind of treatment, often the most opposite, appears to have been tried with equal success, if so poor a result can indeed merit such a name. Dr. Macpherson has evidently, from his position as a military medical officer of high standing, had considerable experience in this disorder, and we therefore the more deeply regret to find his exertions crowned with such barren results. On one point, however, he has done good service. His chapter on Prophylaxis we commend to the earnest attention of all. During cholera seasons our only hope is in prevention; cure at present seems far distant from us.

## THE GLACIERS OF NORWAY.

An interesting little pamphlet, "On the Jostedal-Bre Glaciers in Norway," has just been published by Stanford. Mr. Doughty, the author, took careful measurements of several of these ice streams in the summer of 1864. For these tables we must refer to the pamphlet itself. Meanwhile, we abstract some of the principal results of Mr. Doughty's investigations. The Jostedal lies between 61° and 62°. It is a ridge of irregular shape, some sixty miles long, and of inconsiderable breadth. The Norwegian glaciers, for the most part, and especially the ones in question, form a crust to a large tract of land, having several streams or outflows, like those at present covering Greenland. "On as many of these plateaux as reach the snow line, the snow, which is constantly accumulating, becomes transformed into a compact, icy mass, traversed by crevasses, and by its weight and yielding constitution, the entire mass gradually finds its way to lower levels, both squeezing out its surplus down the valleys as ordinary glacier-streams, and discharging from the cliffs in shoots of ice-blocks." Of these, the southern slope of the Jostedal-Bre is a good example. Mr. Doughty explored several of these ice-streams with the aid of his guide, and has demonstrated their perfect identity with the glaciers of the Alps. He thinks the ploughing-out powers of glaciers over loose materials have been rather exaggerated. "The rocks in Jostedal are everywhere *moutonnée* to the topmost heights, convexly and concavely too, with 'Lee' and 'Shock-sides,' though not always correctly, for the shock-side depends at least as much upon the bedding of the stone as on the 'shock.'" Mr. Doughty has a new theory of the formation of the terraces. "The glacier streams are ever changing their courses, and working from side to side, as I saw myself in the course of my stay. In one place I discovered, with much surprise, a series of miniature longitudinal terraces which had been formed in this way, and every day's further observation brought additional evidence that this was everywhere going on, and I found myself at last, I believed, in a position to begin to account for a remarkable phenomenon which is such a prominent feature in Norway—the great terraces along all the valleys. I suppose that the combined cutting down and erratic energy of streams have carved out these terraces out of the materials which lined them. Perhaps this view will be found applicable in considering the erosion of estuaries, and even, in some cases, of terraces in the solid rock." According to Norwegian geologists scores of Norwegian lakes have more than one outlet. None of the innumerable lakes have yet been properly examined with the lead, to ascertain the nature of these depressions. "The large torrent which rolls through Jostedal has filled up several small lakes or ponds along its course, and formed a delta; its bed is constantly shifting, and some conspicuous terraces occasionally line its sides: some fine pot-holes may be seen in some places. The gorge is thirty-five miles long; it is very wild; only twenty-eight miles are permanently settled; there is no better way than a rough bridle-path over the *roches moutonnées*; it is so narrow and deep that the sun is not often seen in winter. There is an immense moraine and some perfect terraces at the mouth."

## SCIENTIFIC NOTES.

A BILL has been brought before Parliament by the Government proposing to transfer imperial and secondary standards of length and weight, and all balances, apparatus, books, and documents in connexion therewith, from the custody of the Exchequer to that of the Board of Trade, which is in future to perform all the duties relating to standards of weight and measure hitherto fulfilled by the Exchequer. Once in every ten years the three parliamentary copies of the imperial standards of length and of weight deposited at the Mint, the Royal Society, and the Royal Observatory are to be compared with the imperial standards, and with each other. The secondary standards which are in use at the Exchequer, and are known as Exchequer standards, are in future to be called Board of Trade standards, and they are to be compared with the imperial standards once in every five years. The bill further proposes to create a special department of the Board of Trade, to be called the "Standard Weights and Measures Department," which is to be under the control of the "Warden of the Standards," who is to report annually to Parliament. The custody of

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the standard trial pieces of gold, silver, and copper used for determining the justness of the coinage is to be transferred from the Exchequer to the Treasury Commissioners, who will in future perform all the functions of the Exchequer relative to the subject.

We have to announce the cessation of *Newton's London Journal of Arts and Sciences*, after an existence of forty-five years. It was started by Messrs. Newton, the patent agents, mainly with the object of giving a notice of the most important patents taken out at a time when this information was difficult and expensive to obtain. It also contained original articles by scientific men. Up to the year 1852, when the Patent Law Amendment Act was passed, the *London Journal* was a publication of considerable value, which was increased by the well-executed engravings with which it was illustrated. When, however, in conformity with the Act above mentioned, the whole of the patent specifications were printed and published, the value of the *London Journal, Repertory of Arts*, and similar publications was considerably diminished. The last-named periodical expired in 1862, and the current number of the *London Journal* is the last.

THE first number of a series of publications to be called "Local Museum Notes" has just been issued by Mr. Hardwicke. After a good deal of consideration, the editor has elaborated a plan for the commencement of "Local Museums"—that is, museums for the purpose of illustrating the mineral, vegetable, and animal kingdoms within a radius of five miles from a parish church. The best way of procuring general acceptance for the plan, and it is nothing unless extensively adopted, would be to gain the support of all the numerous local newspapers. However excellent the idea may be, it cannot succeed unless all the lovers of natural history agree to recommend it. The rules of the proposed societies are simple enough, and the specimen nicely printed, and full of useful suggestions.

## CORRESPONDENCE.

LORD BACON AS NATURAL PHILOSOPHER.  
A REPLY TO AN ARTICLE BEARING THE  
SAME TITLE, BY BARON LIEBIG.

(No. II.)

To the Editor of THE READER.

### II.—"Bacon's Method of Induction."

Sir,—In the second section of the article, Liebig considers Bacon's method of induction, which he speaks of as "the new method, which he, the inventor, commends to natural philosophers for the attainment of their end." We were quite unaware that Bacon was ever regarded as the *inventor* of induction; he himself claims neither the invention, nor the first application of it. It is fully described by Aristotle, who affirms that the discovery of new truths can be effected by its means alone; other ancient writers mention it; during the Middle Ages Roger Bacon wrote on the subject, in his "*Opus Majus*," and at the same time strongly urged the culture of experimental science. Leonardo da Vinci, who was far in advance of the age in which he lived, also advocated the use of induction; the following passage from his works cannot fail to remind the reader of certain passages in the "*Novum Organum*." "*Of method*. Theory is the general, practice the soldiers. The interpreter of the artifices of nature is experiment. It never deceives; it is our judgment that sometimes deceives itself, because it expects results which experiment refuses (to give). We must consult experiment, varying the circumstances until we have deduced general rules. But you ask me of what advantage are these rules? I answer they guide us in the researches of nature, and the operations of art. They prevent us from deceiving ourselves or others, by promising ourselves results which we cannot obtain."<sup>1</sup>

Then again, Nizolius, an opponent of Aristotle, wrote on induction in 1553, and affirmed that so long as the method of Aristotle was employed, so long would falsity prevail in the schools.<sup>2</sup>

Bacon was well aware that new systems of natural philosophy had been promulgated before his time. Thus in the "*Cogitata et Visa*" he writes: "For men have not been wanting, either in this age or formerly, who have meditated new systems

of natural philosophy. Telesius, within our own memory, appeared on the stage and exhibited a new play, not so much applauded as the probability of its arguments merited; and Fracastorius, not long ago, although he did not found a new sect, yet employed most honestly liberty of judgment and investigation; Cardan also was not less adventurous, but more trivial. Very recently our countryman Gilbert, after most laboriously studying the nature of the magnet, with great sagacity, consistency, and perseverance, having investigated it by means of a host, almost a legion, of experiments, commenced to found a new sect in natural philosophy."

Bacon advocated the use of a modified form of the induction then in vogue, but even this he admits ("Nov. Org." Lib. I., Aph. 105) had been employed by Plato; elsewhere ("Cogitata et Visa") in speaking of Plato he writes: "He sought earnestly for the knowledge of forms, and applied induction, universally (not to first principles only)." We do not claim for Bacon either the invention, or the first employment, or the first advocacy of induction, but we do consider that he was the first to show its extreme importance in the study of natural philosophy, and by bringing it into prominent notice, and furnishing it with auxiliaries, he caused it to become a permanent instrument in the interpretation of experiments. We cannot assent to the statement that "no one can expect to accomplish more with it than Bacon has done;" Liebig must bear in mind that induction requires material to work upon; Bacon did not pretend to have accomplished much with it, only to have shown its utility to others; he expressly asserts that there cannot be much progress in the sciences, until numerous experiments have been collected together; and inasmuch as there was no large collection of experiments in the world at the time when he wrote, there was no chance of effecting much by the method.

Before the time of Bacon the influence of the Scholastic philosophy had been greatly lessened, latterly it was supported solely by the Church. The destinies of the two were bound up together; their power had grown together; they had both tended to prolong the period of literary darkness; they fell together. Savonarola and Sarpi paved the way for the great change which was soon to take place in the tone and mode of thought; they broke down the barriers which had so long protected Scholasticism, and as it fell into disrepute there appeared many who endeavoured to establish new systems of philosophy, and who did infinite service by preparing the world for the reception of the Baconian philosophy. It was not to be expected that the human mind could easily be diverted into a new channel, easily give up its preconceived notions, its pet *idola*, all the ties which had so long bound it to Aristotle; but it was necessary that its inner chambers should be refurnished before the new guest could enter therein. When the great mass of Scholastics abandoned their leader, they divided themselves among the various new sects which had arisen, and became, for the most part, followers of Peter Ramus, of Aconcio, of Telesius, of Nizolius, or of Campanella; but not one of the systems promulgated by these men could bear comparison with the system of Aristotle; hence while some adopted one or other of the new systems, many preferred to continue their adherence to their old master, until some system comparable to his should be propounded. Thus there was anarchy in the realms of philosophy; there was no one sovereign, but the kingdom was divided into a number of petty states each governed by its own chief, and these were perpetually at war with each other. When Bacon arose the strife ceased, they willingly accepted him as their ruler, and united as one people, under him as one sovereign.

But to return to Bacon's method of induction. As a practical example of it Liebig describes at length the investigation into the nature of heat described in the second book of the "*Novum Organum*." We fully admit that it is to a great extent a failure, but we do not see how it could possibly have been otherwise at a time when there were not a dozen well-authenticated experiments relating to heat, and when both instruments and observers were wanting. It was useless to attempt to employ the inductive process, when there were no materials for it to work upon; had Bacon been less engaged in public affairs, had he been a practical instead of a speculative philosopher, he would probably have done as much for heat as Gilbert did for magnetism; we should have gained a treatise "*De Calore*" which would have formed the foundation of the science, and been a credit to the age; but we should

have lost the "*Novum Organum*," a credit alike to all ages, and to the human race. As it was, Bacon had but a meagre number of facts at his command, and many of these he was obliged to accept on the evidence of others; moreover, the induction was made too diffuse, and the processes of rejection were too much elaborated for the small mass of matter to be examined. It was when men applied themselves wholly to experiment, when Pascal, and Hooke, and Mayow—true Baconian philosophers—devoted their energies to the completion of the design which he had given them—it was then, we say, that the great structure began to rear its head aloft.

Bacon is censured for not "rising to a simple comprehension of the temperature, of the unequal conductivity of heat, of good or bad conductors of it, or of radiation." We would ask Liebig to remember the state of science when these facts were discovered, the instruments which were in use, the refined manipulation which had attained in the study of physical phenomena, and to compare it with the state of science in the time of Bacon. We may remark, *en passant*, that this is not the first time that Bacon has been censured by a German critic for failing to make discoveries which a century after his death were still unknown to the world.

With some justness, Liebig denies the efficacy of Bacon's *Instantiae*, and we readily admit that they are not of much service in the investigation of phenomena. Bacon tells us ("Nov. Org." Lib. II., Aph. 32) that they are to be used "as a preparative for rectifying and purging the intellect." In order to give some idea of their nature, we will consider "*instantiae migrantes*." These assist the mind in the determination of the nature of a quality in the following manner: Suppose a quality is induced during the passage of a substance from one state to another, or suppose the quality pre-exists in one state of the substance, and disappears during its passage to another state; the quality is obviously brought within a narrow compass for observation, since it is produced by the migration of one kind, and destroyed by that of another kind. Bacon gives the following example ("Nov. Org." Lib. II., Aph. 23): Let whiteness be the quality; a case in which it is induced, during the passage of a substance to another state, is when glass is reduced to powder, or when water is beaten to froth; the quality has undoubtedly been induced during the migration, but nothing has been added to the glass or water. We have an example of the destruction of the quality during migration, in the case of dissolving snow, which loses its whiteness, and becomes transparent as the air leaves it; and we prove, by processes of rejection (which constitute a part of Bacon's modified induction), that air is not to be considered always necessary for producing the quality of whiteness, and, consequently, we eliminate it from the above causes. It is then, argues Bacon, a step towards discovering the cause of whiteness to have ascertained "that two more or less transparent bodies (as air and water, or air and glass), when placed in contact in minute portions, become white from the unequal refraction of the rays of light."

In estimating the value of *instantiae* it must be borne in mind that no determinate design had been followed in the discovery of physical facts before the time of Bacon. Most of the discoveries which had been made were not sought for, but presented themselves unexpectedly; there was nothing to assist the mind in the classification of diverse facts. Now we conceive that *instantiae* are of service in the infancy of a science as tutors to the mind; they cause phenomena to be viewed in varying phases, they lead the mind in the direction of physical thought, and they confer upon it a discriminating power of great use in the investigation of phenomena. We think, however, when a science has reached a certain stage of advancement, the greater number of the twenty-seven instances described by Bacon are useless. The sciences of the present day can no longer be benefited by them, and probably the only one now employed (and that more in name than in reality) is the "*instantia crucis*."

In speaking of the way in which Bacon's works were received, Liebig writes as follows: "Not one of his explanations had the misfortune to be opposed; so entirely were they in unison with the popular views of the ignorant crowd, that in them each one recognized his own. . . . But the fame his works procured him was not based on the recognition of natural philosophers, chemists, astronomers, or physicians—for whom, however, he had discovered his new instrument of induc-

<sup>1</sup> "Essai sur les ouvrages physico-mathématiques de Leonardo da Vinci, avec des fragmens tirés de ses manuscrits." Par J. B. Venture. Paris. An 5 (1797).

<sup>2</sup> Mari Nizolii Bruxellensis de veris principiis et vera ratione philosophandi contra pseudophilosophos."—*Libri IV.* Parma, 1553.

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tion (cognition)—but on the applause the great mass of the *dilettanti* dealt out to him. To them indeed, Bacon's works must have been a spur, and an endless source of information; for by their means a number of phenomena and interesting facts—hidden till then in Latin books not easily attainable—were spread abroad, and were brought before them in their mother tongue with all the charm of pleasing form and style." We would ask Liebig if it is probable that at a time when natural philosophy was untaught in the universities and schools, and almost unknown to the educated, when there were but few books on the subject, and the great mass of the people were unfamiliar even with the signification of the term, is it probable, we say, that the "ignorant crowd" should study it or even take interest in it? And as to Bacon's works being published in the mother tongue, we may state that all his important works, with the exception of the treatise on "The Advancement of Learning," were published in Latin. We may mention, moreover, that his works were not received with applause, even by the more educated of his countrymen, for they were much more popular in Holland, France, and Italy, than in England, and his name was well known to the scientific of those countries; in England he was scarcely appreciated before the time of Boyle and Hooke, who did much to propagate his philosophy.

## III.—"Natural Philosophy in the Age of Bacon."

In the third section, which treats of "Natural Philosophy in the Age of Bacon," Liebig endeavours to prove that "Bacon knew nothing of the powers that were at work in the science of the day, nor of the gigantic works produced by his contemporaries." As the most prominent natural philosophers of the period, he mentions Guido Ubaldi, Stevinus, Kepler, Harriot, Giordano Bruno, Gilbert, Agricola, Paracelsus, and Galileo, whose writings, he affirms, were unknown to Bacon. He was at least very familiar with the works of the last four; but he was unacquainted with Kepler's important discoveries; he did not recognize the importance of Gilbert's treatise "De Magnete," nor did he admit the Copernican theory.\* Nevertheless, we generally find him well acquainted with the discoveries of others, and ready to give every man his due. He alludes by name to Paracelsus, Cardan, Scaliger, Galen, Arnoldus de Villa Nova, Agricola, Celsus, Albertus Magnus, Isaac Hollandus, Gilbert, Copernicus, Severinus, Raymond Lully, Telesius, Patricius, Peter Ramus, Fracastorius, and some other writers. Then, as regards the ancients, he quotes every author of importance: Plato, Seneca, and Aristotle are repeatedly mentioned, and frequently extolled.

We are told that Bacon was ignorant of the discovery of Jupiter's satellites, of the ring of Saturn, of mountains in the moon, of the law of the motion of planets, and of the spots of the sun. If Liebig will refer to "Nov. Org." Lib. II., Aph. 39, he will find that some of these discoveries were well known to him:—

"There is an instance of the second kind in the telescope, discovered by the memorable efforts of Galileo, by the aid of which, as by boats or vessels, we are able to open out and employ a nearer commerce between ourselves and the heavenly bodies; for by its use we learn that the milky way is but a knot, or heapings together of small stars, clearly defined and distinct. . . . By the telescope, also, we can behold the revolution of smaller stars around the planet Jupiter. . . . Also the inequalities of light and shade on the surface of the moon can be distinctly beheld and mapped out. . . . We can see, moreover, the spots in the sun, and other phenomena of a like nature."

Liebig tells us in a note that Galileo is but twice mentioned "in Bacon's works;" it is greatly to be regretted that he does not take care to verify his statements, especially in an article which undertakes to examine critically the merits of a man who has no opportunity of replying; he will find Galileo twice mentioned in the "Novum Organum" (Lib. II., Aph. 39 and 46); twice in the "Thema Cœli;" and five times in the "Descriptio Globi Intellectualis;" moreover we have proof that Bacon read the "Sidereus Nuncius" within a year after its publication.

## IV. "Bacon under James I."

## V. "Historia Vita et Mortis."

We shall offer no reply to the remarks contained

in the sections bearing these titles, because they do not relate to the subject of Bacon considered as a natural philosopher, and appear to be inserted solely for the purpose of heaping additional obloquy upon his memory. We cannot too much deprecate the motive which induced Liebig to depart from the avowed object of his criticism for such a purpose.

## VI. "The Method and Aim of Philosophical Investigation."

The sixth and last section is entitled, "The Method and Aim of Philosophical Investigation." In this the vituperation which pervades the entire article is brought to its culminating point. Bacon is accused of "deceiving the world," of approaching nature "with falsehood in his heart," of a want of "all sense for truth." "According to him ("Nov. Org." Lib. I., Aph. 124) the aim of the mental powers is *utility*.

The word *truth*, as we understand it, continues Liebig, "which is the sole aim of science, is not to be found in Bacon's scientific dictionary." Now, if the author of this assertion had read on to the last paragraph of the very aphorism which he quotes (Aph. 124), he would have found the following sentence: "In this place, therefore, truth and utility are the very same things; and the works themselves are of greater importance as pledges of truth, than on account of their administering to the comforts of life." In Aph. 116 (a passage from which is also quoted), Bacon, after regretting that he cannot live to complete the "Magna Instauratio," continues, "but we are satisfied if we act prudently and usefully in our intermediate pursuits, and in the meantime scatter the seeds of more pure truth for posterity." In the "De Augmentis" (Lib. VII., cap. iii.) he writes, "Let it be remembered, as we have from the first asserted, that we have sought after the use and verity, not the beauty, of things;" and again (Lib. VIII., cap. iii.) he exhorts mankind to esteem "the search for truth as a noble undertaking, rather than a thing of ornament or amusement." In the "Cogitata et Visa" he laments that many of those (in themselves exceptions) who seek knowledge for its own sake desire variety rather than truth; and in the preface to the "Magna Instauratio" he writes, "We, indeed, strengthened by the eternal love of truth, have followed uncertain, and arduous, and solitary ways." And this is the man in whose dictionary the word *truth* is not to be found! Those acquainted with Bacon's works well know that *truth* and *utility* are invariably mentioned as the chief aims of his philosophy.

According to Liebig, "Our method is the old method of Aristotle, only augmented by additional art and experience." We confess that we are surprised to hear this long disused method advocated in the present day for the discovery of scientific truths. Its futility was shown by the state of science so long as it continued in use; moreover, as we have previously stated, Aristotle himself affirms that his method is not applicable to the discovery of new facts. If our method be the "old method of Aristotle," we would ask Liebig to account for the fact that during the last 200 years science has progressed infinitely more than during the previous 2,000 years; surely in that period there was time for the collection of "additional art and experience;" surely the method would not have been barren of results so long, and suddenly borne fruit.

"The aim of science," Liebig tells us, "is neither invention, nor utility, nor power, nor dominion." Remove the negative, and add the word *truth*, and we have the aim of the Baconian philosophy—the aim of the progressive philosophy of the present day. By the old philosophies the mind was taught to work upon itself; by the Baconian philosophy it was taught to work upon matter. The object of the former was to intensify the intellectual powers; to separate the mind from everything but itself; to cause obliviousness of the fact that it is enclosed in a material body; influenced by material causes; chained down to a material earth: the object of the latter was "the benefit and relief of the state and society of man;" \* it was "potentia et amplitudinis humanae firmiora fundamenta jacere, ac fines in latius proferre;" † it was to employ "donum ratione divinitus datum in usus humani generis." ‡

After the above statement as to the aim of science, we cannot be surprised at Liebig's

assertion that the result to which Bacon's method "inevitably leads is nought." Let the rapid growth of the sciences; their increasing application to the services of mankind; and the ever enlarging dominion of man over creation, speak as to the value of the Baconian philosophy.

It would appear to be a somewhat difficult matter to trace any relationship between the discussion of the scientific merits of a man who lived more than two hundred years ago, and the manuring of a clover field with superphosphate of lime, sulphate of potash, and other substances; but Liebig does not seem to see the difficulty. We confess we are unable to comprehend the precise analogy between the two subjects; we do not remember two such incongruities in that most heterogeneous list of "Instantiae convenientes in natura calidi," which Liebig has criticized so severely. In what form do these instances agree? Surely there is less consistency here than in the classification of sunbeams with the skins of animals. In a long note appended to this section, the Agricultural Society is abused, and a passage in its journal relating to the manuring of a clover field is compared with a passage in the "Sylva Sylvarum" on the length of time that spirits of wine will burn under different conditions. In order to show the similarity of reasoning, the two sentences are placed side by side, and we are assured that the comparison proves they have "no connexion with any reasonable question whatever." We cannot too much regret that a man of Liebig's standing in the scientific world should descend to the introduction of matters of personal pique into an article avowedly written for a very different purpose. The grievance which induced him in the first instance to entertain animosity against the agriculturists of England seems latterly to have embittered him against everything English; it is the *idolum specus* which even in this case has marred and perverted his judgment, and until it ceases to influence his mind we can hope for no just estimate of an Englishman from his pen.

Much as Liebig has abused the Baconian method of investigation, we think the method which he has adopted in examining the merits of its author is open to severer criticism. He has generalised too hastily; without accumulating a sufficient number of facts bearing on the subject to admit of a just judgment, and with an inadequate knowledge of the works of the man he would condemn; moreover he has collected his facts one-sidedly, by selecting those which lead to Bacon's disparagement, and excluding those which tend to his laudation. Much has been written to no purpose whatsoever; the very object of the article is to disprove that which no one admits; and the critic, after proving the falsity of his own assumption, dismisses the subject of which he professes to treat, and by the introduction of irrelevant matter vilifies Bacon whenever a passage in his works can be possibly applied to the purpose.

We believe it will be conceded that Baron Liebig's estimate of the influence of Bacon on the progress of natural philosophy will in no way lessen the fame of our countryman. The great structure of the Baconian philosophy remains unshaken by the attack; not one stone is loosened from its place; it endures unchanged, and will endure to all time. Before its portal there hangs a lamp as a guide to those who seek it, and upon it is the legend of him who placed it there: "Lampas inventionis non torris contradictionis;" and as the traveller enters he perceives a clear, bright, all-pervading light; it was lighted by the great architect; it burns perpetually; it is the "lumen siccum ac purum notiorum verarum."

G. F. RODWELL.

13 Denbigh Place, S.W.,  
June 4, 1866.

## DR. PRATT AND THE EARTH.

To the Editor of THE READER.

Sir,—I must apologize to Dr. Pratt for not having more clearly apprehended the purport of his earlier statements, and thus having given him the trouble of repeating them. My excuse must be that I imagined myself to be reading only an ingenious speculation in the growing science of geology, and, until I came to the end of it, had no conception that it rested upon a denial of the doctrines received in the matured science of astronomy. I cannot say that I am at all satisfied with the reasoning by which Dr. Pratt attempts to effect this great revolution. He appears to me to confuse, what is scarcely credible that a gentleman of his abilities and attainments should confuse, *actual distance* and *parallax*.

\* We must bear in mind, however, that there were but ten followers of Copernicus in Europe in the sixteenth century.

† "Valerius Terminus of the interpretation of Nature." Chap. I.

‡ "Nov. Org." Lib. I., Aph. 116.

† "De Augmentis." Lib. I.

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The case, as I understand it, is as follows : If we travel from the Equator towards the Poles, we find that the stars which at the Equator were over our heads, gradually sink towards our horizon, but the rate of change is not equal for equal distances of our journey ; on the contrary, it continually decreases as we get further from the Equator, so that we have to travel a greater distance on the surface of the earth in order to produce the same amount of apparent change in the positions of the stars. Now the distance of the stars from the earth is known to be so great, that a journey of more than 180 millions of miles, from one extremity of the earth's orbit to the other, is not sufficient to produce any change in their positions appreciable by ordinary observation. To suppose that the very apparent change of position among them produced by travelling from our Equator towards our Poles, is due to the actual distances travelled on the earth, is therefore absurd. We can ascribe the change observed only to a change in the direction of our heads, due to the curvature of the earth's surface, and the variation in that change to a diminution in this curvature. The problem then becomes this. To find a solid whose form is such, that its curvature may regularly diminish, at the same rate, in passing from any part of its equator to its poles. An ellipsoid or a spheroid, whose poles are formed by its minor axis would be such solid ; whence astronomers have concluded that the earth is a spheroid rotating on its minor axis—this form agreeing with the observed phenomena better than that of an ellipsoid. Can Dr. Pratt suggest any other figure which will fulfil the required conditions ?

The spaces intercepted on the earth's surface by lines drawn from equal points on an imaginary circle surrounding it, among which Dr. Pratt's imagination seems to have got entangled, have, I apprehend, nothing to do with this problem. Let the earth have any form whatever, lines drawn at equal distances from an imaginary circle described round it to its centre must intercept its surface somewhere. But what the distances between these points as measured on the earth's surface would be, or what effect would be produced upon the apparent positions of the stars by travelling from one point to another, must depend upon the nature of the inscribed figure, which might be deduced from these phenomena if the data were sufficiently ascertained, but might depart in any kind of way from a circular form. If the earth were a cube, with sides each 8,000 miles square, rotating on one of its diameters, we should perceive no change of position at all among the stars in travelling the whole 4,000 miles from its equator to either of its poles, assuming the direction of a plumb line to be always perpendicular to the side of the cube, although we should have passed through 45 degrees of latitude, as measured by the spaces intercepted on the earth's surface by lines drawn at intervals of a degree from an imaginary circle described round it to its centre. But, on reaching the polar surface, the apparent position of the stars would change by 90 degrees at once, in the space required to turn the corner, which might not be ten feet ; while, from this change, we should legitimately infer that we had passed over a right angle on the earth's surface : as, from the changes actually observed in passing from the earth's Equator towards its Poles, we legitimately infer that we are travelling upon a spheroid rotating on its minor axis, and consequently exhibiting a curvature continually decreasing during our journey.—I am, yours obediently,

E. V. N.

June 5, 1866.

### THE NUMBER OF THE BEAST.

To the Editor of THE READER.

Sir,—“E. L. G.” seems to have misconceived the scope of my remarks. I did not profess to calculate the odds in favour of or against his solution. I believed that his premises had no connexion with his conclusions, and I undertook to indicate what were the conclusions really following from the calculations implied. He has not attempted to explain or justify the reasonings to which I objected. I shall try to be brief in the following remarks.

1. I did not alter his 200 into 1,000. I assumed the latter number in illustrating the general principle, that, in order to estimate the odds in favour of any event (or coincidence) being produced by design, we must calculate two, or rather three, separate probabilities—*a*, that of its occurring if design did not operate ; *b*, that of its occurring if design did operate ; and *c*,

that of design operating. This is a well-known elementary principle. As one instance of “E. L. G.’s” neglect of it, I cited this argument : “The chance of this coincidence was but one in 200 ; consequently there are considerable odds, 199 to 1, against this being by chance.” What the particular coincidence referred to was had nothing to do with the question treated in that paragraph.

In reply to his question, “Does a coincidence mean one event or two ?” I reply, that, as far as regards our question, it means one event, its peculiarity being simply, that when design operates it is more likely to produce this kind of event than the reverse. In throwing dice, 1 thrown twice running with the same die, though a coincidence, is no more two events than 1 and 5 ; but if the die is loaded, it is more likely to produce the same numbers than different ones. It is from this fact, not from anything implied in the term “coincidence,” that we are led to suspect design in the frequent turning up of the same numbers. Now this is precisely what I charge “E. L. G.” with neglecting to consider. If he desires to have a “coincidence” in the case, I grant he has only to suppose that No. 936 had already been drawn in another lottery, or that it was the only ticket of particular colour, or the like. What the latter part of “E. L. G.’s” first paragraph is meant to prove I do not know. The apparent meaning of it is, that the odds are 999 to 1, that John Taylor chose the number 666 from the Old Testament by design. I maintained that a conclusion of this kind is what really follows from “E. L. G.’s” calculation of the number of numerical statements in the Old Testament ; but the rest of his letter does not look as if he admitted this view.

2. “E. L. G.” says : “The question is not, ‘what are the odds that a word notating the same number is not found in the New Testament by chance,’ nor could the odds thereon any way help us.” That is returning to our illustration in estimating the odds that dice are loaded because certain numbers turn up often ; it is of no consequence to know how often they would turn up if the dice were not loaded. An almanac-maker foretold that there would be rumours of war and a monetary crisis this year. In estimating his claim to the character of a prophet, is it of no consequence to ascertain what were the odds that his prophecy would be fulfilled by chance ?

In reply to my objection to his basing his calculation on the total number of words in the New Testament, instead of on the number of words notating 666, he proceeds to observe that if 100 such words were known elsewhere, and only one or two in the Bible, &c., the odds for those one or two (apart from the fulfilment of the prediction) would far outweigh any for the supposed hundred. Granted. To calculate the odds thus arising is quite legitimate, but this he did not profess to do. What I want to know is what the 3,000 words of the New Testament, which do not notate 666, have to do with the question ? Why does he not reckon all the words of all languages ? Because the word must be Greek. Why not reckon all Greek words ? Because it must be Biblical. Why not all Biblical words ? Because it must be a name. These he thinks are implied conditions. But the express condition is the notating 666, and this excludes every word not so notating, just as decidedly as Chinese words are excluded, or verbs, or interjections. I repeat, then, that if the word must be Biblical, it is absolutely certain that it must be one of the two which alone fulfill the express condition. I did not object that the odds 1,500 to 1 were too large, but that they were irrelevant. On “E. L. G.’s” principle, they are infinitely too small. Permit me to use a commonplace illustration. A child’s enigma is “What country in England are we in when asleep ?” One name only answers the question—*Beds*. According to “E. L. G.” we cannot say positively that this is the answer. There being only 40 counties in England, the odds are only 39 to 1 that the answer is right. If the question were limited to counties whose common name ends in *ford*, there would be only an even chance that the answer was right. “E. L. G.” repeats his fallacy under 6, when he says that the admission of compound terms would increase the odds in favour of *avtopia*, because the percentage of terms notating 666 would be diminished. This he proceeds to prove, as if I had doubted it ; but he omits to prove, what I denied : that the odds depend at all on the percentage, and not on the absolute number of words notating 666, and of those only. On his principle, the more we narrow the field within which the solution is to be

found, the less we make the odds in favour of a word found therein ; and if we were quite sure that the word we seek was to be sought in the first clause of Demetrius’s speech (Acts xix., 25), the odds would be reduced to evens, or at best 2 to 1. If further limited to a word occurring in the nominative case, then, there being but one such in the verse, the percentage is 100, and the odds 0 to 1—*i.e.*, because there is but one word which satisfies all the conditions, it is certainly not the word sought. This upsets my notions of probability.

3. I did not profess to calculate the odds that the riddle was not a “joke.” I undertook, however, to point out this was the only problem which “E. L. G.” calculation was adapted to solve. That the reasoning was foreign to the question, was what I wished to show. I agree with him, that it is quite unnecessary to prove this ; but his data proved nothing else. “E. L. G.” remarks parenthetically that “high-numbered words are not, as here stated, more ‘usually round’ than low ones.” I stated nothing about high-numbered words. I asked “What are the odds against 666 being chosen by chance—*i.e.*, without regard to the number notated by the word ?”—in other words, what are the odds that this is not the *sort* of solution intended ? To answer this question, we must make some rough estimate of the frequency with which the number 666 would turn up in cases with which the notation of words has nothing to do. “E. L. G.” must know that expositors are not agreed that the solution is to be sought by counting the letters of a word as numbers. This is the assumption which I said he thought it unnecessary to state, and my conclusion was not that his odds would be reduced in the proportion of 2,001 to 2,000, but that granting the correctness of his solution, 2,000 to 1 would be the odds that he had reached it by a correct method.

4, 5. I do not assume anything as to the character of the prophecy, nor would my argument lead me to do so, since I do not for a moment admit that “men do not frame riddles to be solved in two independent ways.” The statement he quotes was obviously relative to the calculation in the preceding paragraph. In fact, at the end of par. 4, I affirmed that in the case put, there would be slight odds in favour of a double solution. But I urged that the coincidence (such as it is) is not between two independent solutions of the riddle, but arises quite independently of the riddle. The two solutions are so far from being independent, that the one must necessarily accompany the other. With respect to the coincidence itself, I argued that the supposition of design meant in this case that “the revenue of Solomon was pre-arranged, so that its amount should coincide with the literal notation of a certain Greek word. I think,” I added, “the chances of this may be put a good deal lower than those of an accidental concurrence.” “E. L. G.” is facetious on my “final appeal” to “I think.” Perhaps I was wrong in indulging even in so slight a figure of rhetoric as *Litotes*. I confess I thought no one would maintain such a supposition for a moment, and that every reader would understand my words as a decisive rejection of it. But “E. L. G.” disposes of this, by affirming that every fact in the universe was arranged to suit every other fact, and challenges me to disprove it. I will not complicate the question by discussing such a proposition. But if it is assumed, John Taylor’s solution is certainly true, and what then is the meaning of calculating the odds in favour of what is certain ? The same principle, however, would also prove that every proposed solution of the enigma is a true solution. If every coincidence is certainly designed, it is nonsense to talk of odds.

With respect to my expression, that the seer chose the numbers fixed on it, &c., I think “E. L. G.” is hypercritical. St. John does not assert that he was ignorant of the name of the Beast he foretold, or that the number only was revealed to him. Is it a denial of all inspiration to suppose that he knew the meaning of what he saw as well as “E. L. G.” or John Taylor ? But if he did, he needed no special revelation to teach him that the name notated 666, or that it was contained implicitly in 1 Kings x. 14. Instead of stating the name itself, he states the number ; he gives 666 as the number of the Beast because he knew it was the number of the Beast. Does this make him cease to be a seer ? However, whether my language is objectionable or not, the argument is not affected.

6. He here repeats the extraordinary fallacy to which I referred above under 2.

7. We meet here a similar fallacy again ; but

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passing it over, let us see what the gist of his illustration is. "It is as if 180 things were distributed through 900 boxes, and an augur said you would find what he named in box No. 666."

"The odds against its having the thing named would be 899 to 1." What, then, should we infer if we found the thing as the augur said in box No. 666? Why, that the augur did not make a random guess, but really knew that the thing was there. Similarly, in the present case, our conclusion would be that if St. John referred us to 1 Kings x. 14, for the name of the Beast, he did not do so at random, but because he knew (whether by inspiration or not) that it would be found there. But was it impossible without inspiration to see *εὐποία* there? This "box," like the other 180 Biblical "boxes," was open to the inspection of St. John as well as to ours. If the augur's boxes were all open, what should we have inferred? Indeed, if St. John had been ignorant of Greek, or had never seen the Old Testament, it would be a different matter.

I had remarked in par. 7, that whereas "E. L. G." professed to estimate the odds against a certain concurrence being accidental, his calculation really implied that the odds were 199 to 1 against a given number occurring in the Bible at all. His reply to this is, that he did not intend to estimate the latter odds, but the former. My objection was just this, that he intended one thing and unconsciously did another. By the way, why does he now take in all possible three-figured numbers, and of higher numbers only those that occur in the Bible? He has lessened his odds considerably by this.

8. On this I have nothing to say, except that the question which he says I might as well ask Guillemin is a proper one. I have not Guillemin at hand, and indeed he is no authority on probabilities. But it is true that, as sometimes stated, the calculations of odds referred to involves the same fallacy as "E. L. G.'s." The chance that the lines of iron, *e.g.*, occur in the solar spectrum by accident—*i.e.*, from some other independent cause—being 1mth, it does not at once follow that the odds in favour of iron being the cause are *m*l to *m*. We must ask whether other causes might produce this effect, and what is the likelihood that such other causes exist. If any cause were known which gave some of these lines, that would affect the odds. But no such cause is known; it may exist, however, in the sun, though not seen, and this possibility must be taken into consideration. There is this peculiarity in the case, that the number of elements is very small, and the number of possible lines immense. If the number of terrestrial elements were as great or greater than that of the possible lines or combinations of lines, the odds would not be great against the existence of another element or cause in the sun giving the same lines as some of these. Here, however, the solution of the problem is perfect and unique, so far as we know, and the odds arrived at are now against this being an accidental coincidence. This corresponds exactly with what I stated in par. 8. Now in "E. L. G.'s" problem, the words and the numbers notated correspond respectively to the elements and the lines, and instead of few elements and many lines, we have the case just supposed, of several elements giving the same lines.

9. "E. L. G." had said that 666 occurred in 1 Kings x. 14, "precisely as 'the number of' that entity whose name" in Greek is *εὐποία*. This statement in my opinion, is not correct; but instead of simply contradicting it, which would have been merely to set my opinion against his, I suggested as a test, that we should ask any Greek scholar what, in his judgment, is the Greek name of the entity there mentioned—*i.e.*, "the weight of gold that came to Solomon in one year." If no Greek scholar would answer *εὐποία*, I submit that the word *precisely*, at least, is very far from the fact. But now "E. L. G." says, "He must be asked for a name demonstrably borne by it among the first readers of the Apocalypse, &c.—*i.e.*, we must first insist on putting in a certain word, and then we may argue that it is a remarkable coincidence that we find *precisely* that word there. Suppose four Greek scholars out of five thought *εὐποία* a totally inadmissible name for the entity there named, would this affect the force or certainty of "E. L. G.'s" statement?

"E. L. G." had further stated, very categorically, "The entity mentioned in the Acts... will be found to have operated ever since, and still to operate, by two weapons only," of which two he proceeds to indicate the names. I understood these words to imply that this was discoverable

by mother-wit, and instead of directly contradicting this, I questioned the statement in a similar way to the former. He now says it could not be discovered without revelation. To this I have nothing to say, except that I should like to see the passage in which *εὐποία* is said to operate by *παράδοσις* and *η αλαζονία βίον*.

With respect to the omission of the second article in the letter, Alcassar does defend it partly on the ground that it was as he thought the true reading in 1 John ii. 16. And this was the only fair ground of defence. There is no analogies between the omission of this article and that before *εὐποία*. The latter term is complete without the article, which is present or absent according to the connexion in which the word occurs. In the compound term *βίον* is taken with its connexion; and to omit the *τὸν* is to alter the whole compound term. It is no longer true that St. John or any one else uses the term so made. This argument might have been, perhaps, better stated thus: If "E. L. G." is right in assuming after Alcassar that *a* was anciently written double when long, then *εὐποία* anciently notated 667. I presume, from what he says under 9, that he would not think it worth while to inquire into the orthography of a period older than St. John.

"E. L. G." modestly concludes with a slight rectification of his calculations; whereas, he has more than once stated principles which would at once raise his odds infinitely. He has not, however, attempted to obviate my objections to the utter irrelevance of his calculations, and the fallacy of his theory of probability. I leave the question now in the hands of your readers.—I remain, Sir, yours truly

T. K. A.

*Tὸ λαίπόν (MATT. xxvi.)*

*To the Editor of THE READER.*

Sir,—Your correspondent "Amicus" (p. 323) will not find any Greek writer who uses the words *τὸ λαίπόν* or *λαίπόν*, in the sense of "by-and-bye," which he proposes to give them in Matt. xxvi., 45. It is true that "the words *τὸ λαίπόν* signify literally 'that which remains,'" but it is always that which remains of something already begun, or of which a part has been alluded to; *the rest* which completes a whole. *Καθεύδετε τὸ λαίπόν* (if *τὸ λαίπόν* is used here in a temporal signification) can only mean *sleep on*, sleep the rest of your sleep. I satisfied myself of this point some ten years ago, and am fortified by the opinion of the best Grecian living, Professor Boeckh, of the University of Berlin, to whom I afterwards appealed upon the subject.

Further, it is probable that we should give the term in this passage a derived adverbial meaning, rather than its original signification. I would call the attention of students of the Greek Testament to the admirable "Glossary of Later and Byzantine Greek," by Professor Sophocles, of Cambridge, Massachusetts (p. 409), where it is shown that *λαίπόν* and *τὸ λαίπόν* were both used in the first Christian centuries and in the Middle Ages, as they are in modern Greek, in the sense of "now, then, now then, well then, consequently, accordingly." I have been informed by Professor Sophocles that he regards the passage we are discussing as an instance of the same use. It would be translated accordingly, "Well then, sleep," &c. On either view, however, the translation in King James's version is not unsuitable nor inadequate; indeed I think it a peculiarly felicitous rendering.

As a matter of fact, then, the translation proposed by "Amicus" is inadmissible. While the objection he urges to the ordinary version may seem plausible at a superficial view, the sense he would substitute appears to me *jejune* and inept in comparison with the touching and dignified rebuke contained in the actual expression. After the rebuke thus delicately given, and not necessarily *immediately* afterwards, without figure of speech, our Lord bids the disciples arise.

I may remark that a shade of the feeling with which *τὸ λαίπόν* was uttered is already indicated in the *οὐτως* of verse 40.

THOMAS CHASE.  
Haverford College, Pennsylvania.

ICELANDIC LEGENDS.

*To the Editor of THE READER.*

Sir,—It may be worth noting that the main facts of the Icelandic legend "The Saviour and the Golden Plovers" (READER, p. 514) are taken from the Apocryphal "First Gospel of the Infancy" (ch. xix. v. 16, Hone). There is also a briefer, and somewhat different account, of the same in "Thomas' Gospel of the Infancy" (ch.

i. 2). The birds, however, in these are "sparrows." It is strange that the objector in the Icelandic legend is called a *Sadducee*.—Yours, &c.,

T. G. BONNEY.

## PROCEEDINGS OF FOREIGN ACADEMIES.

PARIS.

THE FRENCH ACADEMY.—May 28.—"On the Dilatation of Solid Bodies by Heat," No. 2, by M. Fizean. "On the Periodical Variations of the Temperature in the Months of February, May, August, and November," by M. Ch. Sainte Claire Deville. "On the Densities of Vapour," by the same. "On the Influence of Heat on certain Red Wines," by M. H. Marès. "Nature of the Muscular Contraction in Animal Life," by M. Marey. "Note on the History of Conglomerates," by M. J. Lefort. "Alluvium in the neighbourhood of Toul, with regard to the Antiquity of Man," by M. Husson. "On Anomalous Densities of Vapour," by M. Ad. Wurz, Part II. "On the Recent Eruption of Santorin." Second letter from M. Fouqué.

BRUSSELS.

ROYAL ACADEMY OF SCIENCES.—May 6.—MM. Dewalque, of Liège, Rigoutsverbets, of Antwerp, Malaise, of Gembloux, Bernardin, of Mellec, near Ghent, and A. Quetelet, of Brussels, transmitted their observations on periodic phenomena for the 21st of March and the 21st of April last.

M. Félix Plateau presented a memoir "On the Vision of Fishes and Amphibia." M. Swarts communicated a "Note on the Derivatives of Itaconic Acid and of the Compounds Isomeric with It."

The prize questions for 1867 were announced as follows: 1. On the Theory and Calculation of Bernoulli's Numbers. 2. Write an Essay on Electric Induction Currents, based, as far as possible, on new experiments. 3. Some of the strata included by Dumont in the "Système Coblenzien" have been shown to belong to the Silurian system. Show the true position of the remaining strata of the "Système Coblenzien." 4. Write a description of the Flora of the Belgian Peat Deposits, accompanied by a system of classification of these formations. 5. Describe the different reproductive organs in the Mucoconi, mentioning particularly the Zygospores (Copulationsporen) which are said to exist in some species of this family. 6. Describe the present state of our knowledge, both theoretical and experimental, on the subject of Torsion. Improve or extend this knowledge, either from an experimental or theoretical point of view. The prizes attached to these questions, as well as the conditions on which essays will be received, are the same as those of the *concours* of 1866.

The following reports were read:—

P. A. De La Nux—"On Meteorology and Agriculture." This memoir was ordered to be deposited amongst the archives of the Academy.

Ladenburg and Fitz—"On some Derivatives of Paraoxybenzoic Acid." Ordered to be printed in the *Bulletin*.

J. Delboeuf—"On a Rational Determination of the Intervals of the Chromatic Scale." The official abstract of the meeting does not contain the author's original paper, but simply an extract from the report upon it. It appears that M. Delboeuf starts with two contradictory propositions which he attempts to reconcile. Firstly, any piece of music can be transposed so as to commence in any note of the scale without producing the slightest alteration in the effect. "To do this, it is necessary that the different notes of the scale should form a geometrical progression." Secondly, experience teaches us that the most agreeable harmonies are produced by sounds the numbers of whose vibrations bear the most simple relations to each other. The perfect fulfilment of these two conditions is impossible, and the object of M. Delboeuf's paper is to show how far they may both be satisfied. We presume that his remarks apply only to fixed-toned instruments, as a skilful singer, or a performer on an instrument whose tones are free, will sing or play a piece of music with every interval absolutely correct. In these cases, M. Delboeuf's first condition does not obtain.

## REPORTS OF LEARNED SOCIETIES.

ROYAL.—May 30.—"An Account of several Experiments in some of which Electroscopic Indications of Animal Electricity were detected for the first time by a new method of experi-

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**menting."** By Charles Bland Radcliffe, M.D., Fellow of the Royal College of Physicians in London, Physician to the Westminster Hospital and to the National Hospital for Paralysis and Epilepsy, &c. Communicated by Charles Brooke, F.R.S.—Very soon after the discovery of animal electricity by Galvani it was ascertained that this agent was capable of acting upon the electro-scope. Gardini and Hemmer were the first to do this; then followed Ahreus and Nasse. Ahreus, who did most in obtaining satisfactory evidence, used a common Bennett's gold-leaf electrometer, with a condenser, and the main result he arrived at was, that all parts of the surface of the living human body gave electro-scopy signs of positive electricity, especially when the circulation was excited in any way, and that these signs were absent in rheumatism, and when the body was exposed to great cold. Nasse confirmed the statements of Ahreus, and little more. During the last thirty years, however, these investigations appear to have been lost sight of altogether. It seems, indeed, as if the attention of observers had been diverted from the electro-scope by the discovery of the galvanometer; at any rate, be the cause what it may, the electro-scope has been practically abandoned since the discovery of the galvanometer, and Ahreus and Nasse are in reality the last observers deserving mention who have endeavoured to find electro-scopy indications of animal electricity. The author could not regard the experiments of Gardini and Hemmer, and Ahreus and Nasse as altogether satisfactory. His attempts to verify them proved to be failures in a greater or less degree. He could not find any electro-scopy indications of animal electricity which were to his mind thoroughly conclusive, until he hit upon certain methods of experimenting which he employed, and which he proceeded to describe.

**"On the Dynamical Theory of Gases."** By J. Clerk Maxwell. Gases in this theory are supposed to consist of molecules in motion, acting on one another with forces which are insensible, except at distances which are small in comparison with the average distance of the molecules. The path of each molecule is therefore sensibly rectilinear, except when two molecules come within a certain distance of each other, in which case the direction of motion is rapidly changed, and the path becomes again sensibly rectilinear as soon as the molecules have separated beyond the distance of mutual action. Each molecule is supposed to be a small body consisting in general of parts capable of being set into various kinds of motion relative to each other, such as rotation, oscillation, or vibration, the amount of energy existing in this form bearing a certain relation to that which exists in the form of the agitation of the molecules among each other. The mass of a molecule is different in different gases, but in the same gas all the molecules are equal. The pressure of the gas is on this theory due to the impact of the molecules on the sides of the vessel, and the temperature of the gas depends on the velocity of the molecules. In the present paper the action between the molecules was supposed to be that of bodies repelling each other at a distance, rather than of hard elastic bodies acting by impact; and the law of force was deduced from experiments on the viscosity of gases to be that of the inverse fifth power of the distance, any other law of force being at variance with the observed fact that the viscosity is proportional to the absolute temperature. In the mathematical application of the theory, it appears that the assumption of this law of force leads to a great simplification of the results, so that the whole subject can be treated in a more general way than has hitherto been done. The author considered, first, the mutual action of two molecules; next, that of two systems of molecules, the motion of all the molecules in each system being originally the same.

**"On the Means of Increasing the Quantity of Electricity given by Induction-Machines."** By the Rev. T. Romney Robinson, D.D.  
**"On the Stability of Domes,"** by E. Wyndham Tarn, M.A.

**ANTHROPOLOGICAL.**—June 5.—Dr. R. S. Charnock, F.S.A., Vice-President, in the chair.

The new members elected were: Professor H. J. Castle, Messrs. Lepel Griffin, George C. Thompson, and W. S. Windham.

The following papers were then read:—

**"On the Headforms of the West of England."** By John Beddoe, M.D., F.A.S.L. Dr. Beddoe, after apologizing for his use of the indefinite, yet necessary term "Keltic," stated the object of the paper to be the application to the

vexed subject of the Keltic headform of facts derived from the mensuration of the heads of natives of the south-western counties, and of Wales and Ireland. While contending against the prevailing error of attaching undue importance to questions of mere length and breadth, he shewed that the prevailing type in all these districts in modern times was dolichocephalic, and applied the term Keltic to a certain type of headform, usually but not always long, and corresponding with the pear-shaped type of Dr. Daniel Wilson, which he (Dr. Beddoe) believed himself to have found in all, or almost all, those countries where the combination of light eyes with dark hair, &c., called by Dr. Barnard Davis "the Keltic eye," was extensively prevalent. He gave some of the data on which his views were based, and in conclusion endeavoured to meet the difficulties thrown in their way by the abundance of brachycephalic skulls in the British portion of the Crania Britannica.

**"Report of Explorations conducted in the Kirkhead Cave at Ulverstone."** By J. P. Morris, F.A.S.L. The Kirkhead bone-cave is situated on the breast of a steep hill on the eastern shore of the promontory of Cartmel, and about 85 feet above high-water mark. So far as is known, its dimensions are—length, 40 feet, width 20 feet; height from surface of deposit, 14, 9, and 7 feet under three separate domes. The floor of the cavern consists of bones, earth, angular fragments of limestone and water-worn pebbles of clay-slate indiscriminately mixed. The principal objects of interest found were portions of human crania, especially of the frontal and parietal bones; human leg and arm bones, and vertebrae. A few inches below the surface was found a Roman coin of the Emperor Domitian, and, at a depth of about seven feet, a stone implement of a rude unground type, and a metatarsal bone of a pig, with an evenly bored circular hole drilled through it. This it was at first imagined had been an amulet. Professor Bush thought that it partially resembles the bone whistles found in the south of France. Two pointed bone implements were also found, and several fragments of rude unbaked pottery. Of the various animal remains met with, the most numerous are the goat, kid, pig, boar, fox, badger, two species of deer, *Cervus elaphus* and *C. capreolus*, and an immense quantity of bones of the wild goose. Of those of which only a few remains are met with may be mentioned the *Mus ratus*, *Arvicola amphibia*, *Felis catus*, one posterior molar of the horse, two canines and a molar of the dog. The bottom of the cavern has not yet been reached, and several hundred tons of the superficial bone-earth yet require examining. Some time ago, in quarrying stone for an embankment, another bone-cave was discovered in a bluff limestone headland, called Cape's Head, on the western shore of the same peninsula of Cartmel. At the instance of his Grace the Duke of Devonshire, some portion of it was excavated, but the author was not aware of anything important having been found, except a few remains of the smaller *Ferae Naturae*. Being in the neighbourhood in May last, he was induced to examine the place, and on breaking a piece of stalagmite he found several fragments of charcoal closely imbedded. This evidence of the human occupancy of the cavern led him to visit it again, upon which occasion he found a human humerus in the calcified mould and stalagmite, adhering to the sides of the cave; he also found a badger's skull, containing one molar tooth. On a subsequent visit he found a human molar bone and several animal remains, and he had no doubt that many interesting objects might be found, should a thorough excavation be made. This cavern, at the present time, is 87 feet long, 15 feet broad, and about 10 feet high.

**ANTIQUARIES.**—May 31.—Mr. Octavius Morgan, M.P., in the chair.

Mr. A. Ashpitel presented to the society two chromo-lithographs, from his own designs, representing respectively "Rome as it was," and "Rome as it is."

The Hon. Miss Portman exhibited a deed confirming the Church of Mordone, Dorset, to the Priory of Canonsleigh, bearing the seals of Walter de la Wyle, Bishop of Sarum, and of the Chapter of Salisbury: also a letter from Geoffrey de Pourtune to Josceline, Bishop of Sarum from 1142 to 1184.

Mr. J. Evans, F.R.S., exhibited a collection of bronze antiquities (palstaves and other objects) found at Camens, twenty miles N.E. of Dresden, in Denmark, and in Vienna, and read a paper describing them.

Mr. W. M. Wylie exhibited drawings of antiquities from Coere, Palestrina, Praeneste, and Veii, and contributed a translation of a paper by the Padre Gerucci on the subject.

Mr. Evans drew attention to a coincidence of form in some of the objects represented with others discovered in Ulster; and Mr. Franks ascribed to them a Phoenician origin.

**ARCHAEOLOGICAL INSTITUTE.**—June 1.—The Marquis Camden, K.G., President, in the chair.

The Secretary announced the election as members of Thomas S. Powell, Esq., M.P., Cayley Shadwell, Esq., Mitchell Henry, Esq., J. Sullivan, Esq., W. Durrant Cooper, Esq., Rev. J. F. Hodgson, Esq., C. J. Freake, Esq., and Mrs. Freake, and Sir Willoughby Jones, Bart.

Mr. J. Boldam contributed a paper on the Icenhilde and Erming Street Roads.

Mr. J. H. Parker gave a discourse on the Primitive Fortifications of Rome. From many passages in classical authors, it is evident that the original settlement was on the Palatine, and that this was surrounded by cliff slope and foss from the beginning; the foss marked out by the plough with oxen being one of the earliest incidents in the history of Rome. To this original city on the Palatine, the Capitol was speedily added, as the *arx* or citadel, more strongly fortified than the rest, as was usual, having been in this case a natural rock, called the Tarpeian Rock, which none of the other hills were; all the others had the cliffs scarped—that is, cut by the hand of man—and the earth must always have been supported in a vertical position by artificial means, originally by boarding, and, as the boards decayed, by stone walls. There are remains of walls of the time of the Kings of Rome on each of the seven hills, and, in other parts, walls of the time of the Republic and of the Emperors; sometimes built upon or against the walls of the Kings. The roads at the low level at the bottom of the *fossa*, called covered ways, became the streets of the city and their level was not altered until the time of the Empire, when the alteration began for convenience, and has been going on ever since. The market-places, or *færa*, were at the same level as these original streets. All early cities consist of three parts—the *arx* or citadel, the town, and the pasture-ground. In Rome, accordingly, there was originally the Capitol for *arx*, the Palatine for town, and the Aventine for pasture-ground. The *arx* had a triple line for fortification, the town a double one, and the pasture-ground a single one only. The lecture was illustrated by an archaeological plan of Rome, and by a number of photographs of the objects mentioned. The great point which the lecturer aimed to bring out was, that all these early remains confirm in a remarkable manner the early history of Rome, according to the First Book of Livy, which it is the fashion to call a myth.

Mr. E. A. Freeman, who bore testimony to the value of Mr. Parker's inquiries, disputed some of his inferences. He thought it impossible to recover the real history of those early times to which allusion had been made. Many of the expressions of Livy were obviously full of suggestions, and doubtless many historical facts may be gleaned from that historian's early books, as also from Homer; but he thought that the day had gone by for Pliny to be implicitly relied on. We know all the records of Rome were destroyed on the occasion of the invasion of the city by the Gauls.

Mr. J. G. Waller described the curious inscription on Cowling Castle, in Kent. It is a very fine specimen of enamelled work, perhaps an unique example of such work employed in the open air. The inscription, which Mr. Waller, in company with Mr. Roach Smith, was enabled closely to examine in the autumn of 1864, represents a parchment deed, with its appendant seal. The material is copper, and the inscription consists of twelve plates, each line consisting of three. The white enamel is still in very fair preservation; and the colour, both of the shield of arms and of the cordon, by which it is attached, which are the heraldic colours of the arms of Cobham, are generally preserved. The third Lord of Cobham, who erected Cowling Castle, is said to have placed the inscription on the face of the Castle, and Mr. Waller believed the tradition to be correct.

Dr. Kendrick, of Warrington, exhibited a remarkably fine series of casts of the imperial golden bullæ, commencing from the thirteenth century and ending with Leopold II. (1790-92). The obverse and reverse was in each case represented.

Earl Dunraven exhibited and described three

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## ART.

### ROYAL ACADEMY EXHIBITION.

[FIFTH NOTICE]

**C**ONSIDERING the many remarkably able works Mr. Henry O'Neil has, from time to time, produced, it is matter of surprise that he has not attained to the full honours of the Academy. He has repeatedly, not so much touched the popular taste, as enlisted the popular feeling, and this year with a more legitimate success than has attended any of his previous efforts. In "The Last Moments of Raffaelle" (165) Mr. O'Neil enforces one of his own leading canons, that good art must necessarily be sympathetic; and never was there a better gloss to any text. We may object to sundry portions of the picture—the youth and even the likeness of Raffaelle, the great similarity in face and feature of the two ecclesiastics at the foot of the bed, the texture here and there, and not unfrequently the colour—but, for all in all, as the presentation of an impressive scene meant to stir our sympathies and purify our souls, it has no rival in the Academy. From the purple heights of Monte Mario, which we see through the open casement and which close in the background, to the yellow primroses which have just dropped from the hand and lie scattered on the bed of the dying Raffaelle, everything is in quiet keeping and full of the tenderest suggestion: the unveiling by gentle hands of his last work, the picture of the Transfiguration; the balminess of the air, the subdued glory of the light; the silent sympathies of surrounding friends, who do not sorrow as those having no hope; and, above all, the divine serenity of Raffaelle himself, who waits with full and joyous assurance the message of his heavenly Master. A work which reveals all this requires no technical criticism; and he will perform his critical functions the best who is magnanimous enough to forget for the moment his professional twaddle and allow the spectator to brood over and sympathize with, undisturbed, "The Last Moments of Raffaelle."

Entering the middle room, we find several small pictures deserving mention. Among these are "Hush-a-bye Baby" (177), by J. C. Thom; "Mud Pies" (187), by G. B. O'Neill; "Apricots" (190) and "Pomegranates" (194), by A. Moore, author of the "Shulamite" (354), in the west room, in all of which the artist affects the severity of the classical antique, and gives us reason to hope that he may yet do something in this too neglected walk; "Not Sold Yet" (206), by J. T. Lucas; "Boys and Boat" (207), by G. H. Thomas, in which the artist makes the boys wade in sea-water fully a fathom deep; "Danish Fisherwoman Drying her Nets" (215), by Madame Jerichau; "The Thorn" (219), by C. W. Cope, one of the best compositions we have seen from the Academician lately; "The Country Lass" (225), by Miss S. Faed, full of honest work and goodly promise; the full face of "Walton Corbould" (226), by A. Corbould, which hangs above it is also sweetly painted.

Mr. Marcus Stone has made a very great advance in his "Stealing the Keys" (246); but he has scarcely attained yet to the art of hiding the art, and his work, commendable though it decidedly is, suggests rather too forcibly a set scene in a theatre. Mr. Dobson treats very interestingly "The Child Jesus in the Temple" (273); and R. Thorburn makes the most of that pretty Paul-Delaroche-looking child (279) which the angel guards so lovingly. J. N. Paton's "Mors Janua Vitæ" (299) also rejoices in an angel, but they appear very "kittle customers" for an artist to deal with. In both pictures they are the weak point in several senses; and carefully though Mr. Paton has worked out his idea of "The Soldier of the Good Fight," giving, by-the-by, an attenuation to the hands which the youthful face of the mailed knight would scarcely warrant, the character and force of the work are injured, and indeed sacrificed, by the faulty drawing and insipid presenta-

tion of the angelic minister. We have another illustration of the unfitness of allegory for artistic representation in Mr. Arthur Hughes's "Guarded Bower" (457). Both artists are men of high poetic temperament, but to paint subjects like these is simply an unnecessary dissipation of force. Mr. Hughes is far more at home, for instance, in his "Good Night" (359), and in his portrait of Mrs. Woolner (397), a graceful, sweet-faced, gentle lady, and wife of him who is at once poet and sculptor. The background is capital.

We are glad to see Mr. Frost standing so loyally by his old love and adhering to subjects whose great exponent was Etty. Mr. Frost is still perfectly textureless, but for all that he is very pleasing, and "Come unto these Yellow Sands" (306) exemplifies this with more than ordinary force. R. Hannah's "Neapolitan Fountain" (186) is boldly painted, but scarcely equal, we think, to his last year's picture. Mr. Archer, on the other hand, in "Hearts are Trumps" (191), has excelled himself.

Mr. W. F. Yeames is by no means original in his arrangement of "Queen Elizabeth Receiving the French Ambassadors after the News of the Massacre of St. Bartholomew" (314); but his mode of treatment is so vigorous and well sustained, considering the difficulties to be encountered in thus following out the old method, that the picture is entirely his own, and he may fairly be congratulated on his success. "Miss Lilly's Carriage Stops the Way" (334) is one of J. Hayllan's clearly-painted little subjects, which he renders with such *naïveté* that everyone must admire.

V. C. Prinsep is very ambitious this year, and some passages in his "La Festa di Lido" (339) are in every way worthy of his high reputation. Nothing can exceed the grace of the female figures on either side of the picture, or the force with which many parts of it are painted; and yet there is a lack of cohesion about the work as a whole, and a lamentable lack of life. Perhaps Mr. Prinsep meant the work to have a political significance, and has been at all this pains to show the depressing influences of Austrian despotism on the sons and daughters of fair Venetia. If this is the manner in which fêtes are held in the gardens of Venice, the sooner a change comes the better. With this artist's "Colonel Charles Gordon" (440) we are perfectly satisfied. Mr. E. Crowe, too, is a little unequal, and if anything a little hard. He wants the powerful colour of M. Prinsep, and cleverly though he has managed the background, he has failed, somehow or other, in "Reynolds's First Sketch" (394), to enlist our sympathies. At the same time, however, we see technical qualities growing upon Mr. Crowe which bespeak successful study. Similar remarks as to quality apply to the works of H. S. Marks, whose contributions we described some weeks ago.

Mr. W. Douglas's "Waiting for a Last Interview" (386) is well composed, and there is a cleverness in the painting inclining almost to trickiness, a fault young artists must avoid. In this respect J. Holl, junior, is very much to be commended. His "Ordeal" (421), already described by us, is not only very cleverly invented, but it is painted with great honesty, and speaks well for the future of its author. W. J. Grant, on the other hand, seems to have got into the "slick" style of work, and his women, moreover, in "The Lady and the Wasp" (423), are too conscious of their fine looks and fair proportions.

"The First Visit to the Dentist" (420), a small work by Mr. E. Hughes, is a clever bit of *genre* painting which ought not to be passed by; and E. J. Poynter's "Offerings to Isis" (458), although only a single female figure, is one of the most perfect studies he has ever produced. "Margaret in the Cathedral" (430), struggling with her own evil thoughts, is a new style of subject for Mr. Jones Barker; but he has been in evident sympathy with his theme, and the words of

very curious silver dishes, found close to the Abbey of Tore, Co. Westmeath, under seven feet of turf. They belong to Dr. Stokes, of Dublin. Dr. Rock thought they were for domestic use, and probably Irish work of the thirteenth century.

Mr. S. Dodd exhibited a MS. Bible and a MS. Testament, both of the fourteenth century, and on fine vellum.

The Rev. E. G. Jarvis sent two curious horsebits of iron, one of them found in Lincolnshire.

Colonel Tempest brought a painting, which formerly had belonged to Sir Richard Phillips, and is mentioned in one of his works. The portrait has been engraved as that of Chaucer, but the meeting were of opinion that there was no ground for supposing that it was intended to be a portrait of the author of the "Canterbury Tales."

A curious prize race-whip of silver, 1790, was exhibited by Mr. O. Morgan, M.P.; a Roman denarius of Domitian, in excellent preservation, was shown by Sir G. C. Jervoise, Bart., M.P., by whom it was found in Hants; and a fine jacinth intaglio, archaic Greek, representing the head of Sappho, was contributed by the Rev. Gregory Rhodes. This gem was formerly in the Mertens-Schaafhausen Collection, and is said by the learned author of "Antique Gems" (Mr. King) to be the most ancient intaglio head that has come under his notice.

**INSTITUTE OF ACTUARIES.**—The nineteenth annual general meeting of this institute was held on Saturday last, the 2nd inst., Mr. Arthur H. Bailey in the chair.

The following is the list of the council and officers elected to serve for the ensuing twelve-months, viz.: President—Charles Jellicoe; Vice-Presidents—Samuel Brown, William Barwick Hodge, Robert Tucker, W. S. B. Woolhouse; Council—Arthur Hutcheson Bailey, Samuel Brown, Charles John Bunyon, M.A., George Cutcliffe, Archibald Day, Percy Matthew Dove, William Emmens, Edwin Henry Galsworthy, William John Hancock, Augustus Hendriks, William Barwick Hodge, Charles Jellicoe, Charles Terrell Lewis, Jeremiah Lodge, B.A., Henry Marshal, Frank McGedy, James Meikle, John Messent, Edward A. Newton, M.A., William P. Pattison, Arthur Pearson, Henry William Porter, John Reddish, Henry Ambrose Smith, William Spens, Thomas Bond Sprague, M.A., John Stott, Robert Tucker, John Hill Williams, W. S. B. Woolhouse; Treasurer—George Cutliffe; Honorary Secretaries—Archibald Day, John Hill Williams.

**ROYAL INSTITUTION.**—June 4.—Mr. W. Pole, F.R.S., in the Chair.

Edward Beanes and Robert C. L. Bevan were elected Members. The special thanks of the members were returned to Sir Henry Holland, Bart., for his eighth annual donation of 40*l.* to "The Donation Fund for the Promotion of Experimental Researches."

### MEETINGS FOR NEXT WEEK.

#### MONDAY.

**LONDON AND MIDDLESEX ARCHAEOLOGICAL,** 8.—"On the Primitive Extent and Neighbourhood of Roman London," Mr. W. H. Black.

**ROYAL GEOGRAPHICAL,** 8.30.—"Medieval Travellers to China," Colonel H. Yule; "The Effects of the Destruction of Forests on the Water Supply from the Western Ghauts of India," C. R. Markham.

#### TUESDAY.

**SYRO-EGYPTIAN,** 7.30.—"An Account of the recently-discovered Trilingual Tablet of Tanis," Dr. Samuel Birch.

**PHOTOGRAPHIC,** 8.

**ETHNOLOGICAL,** 8.—"On Caesar's Account of Britain and its Inhabitants, in Reference to Ethnology," John Crawfurd.

**MEDICAL AND CHIRURGICAL,** 8.30.

**ZOOLOGICAL,** 8.30.—"On the Occurrence of Ansonia Cuvieri on the Coast of Cornwall," Mr. J. Couch; "On the Anatomy of Ansonia Cuvieri," Dr. Gunther.

#### WEDNESDAY.

**LITERARY FUND,** 3.

**MICROSCOPICAL,** 8.—"On the Function of Some Peculiar Vibrating Hairs on Spiders and Insects," Mr. R. Beck.

**ARCHITECTURAL MUSEUM,** 8.—"The Medieval Houses of the City of Wells," Mr. J. H. Parker.

**BRITISH ARCHAEOLOGICAL,** 8.30.

#### THURSDAY.

**ROYAL SOCIETY CLUB,** 6.

**ANTIQUARIES,** 8.30.—"On the Archaeology of Rome," Mr. J. W. Parker.

**ROYAL,** 8.30.

#### FRIDAY.

**ROYAL INSTITUTION,** 8.—"Experiments on the Vibrations of Strings," Professor Tyndall.

**PHILOLOGICAL,** 8.

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Goethe gather vividness and meaning at the hands of the painter. We are doubtful whether Mr. F. B. Barwell has seized the best moment for the depicting of his "Flitting" (404); but from his point of view the picture is quite satisfactory. On the whole, however, we prefer his "Missing Document." Mr. W. H. Fisk's "Waiting for the *Moniteur*" (396) is a good composition spoiled by curious colour. Mr. J. Bostock's "Arming for Conquest" (480) is unfortunate in subject, and scarcely does the artist justice. J. D. Watson's "Poisoned Cup" (500) is painted with great care, and the figure has in it much forcible action. We are pleased with the progress shown in W. V. Herbert's "Fugitives Overtaken" (512). Mr. C. S. Lidderdale's "Gipsy Beggar" (513) is slightly suggestive of Burgess, whose "Selling Fans at a Spanish Fair" (350), by-the-bye, is scarcely so equal as some of his later works. It is deficient in oneness, and lacks the fine tone of the great master of the school.

G. Smith's "First Fancy Dress" (524); W. J. Webb's "Narrow Way" (532); G. H. Houghton's "Swing" (537); A. B. Houghton's "Mending the Jack-in-the-Box" (549); "Nearing Home" (548), by H. Gale; D. W. Wynfield's "Anne Boleyn and Percy" (547), a very conscientious work; and E. Opie's "Eirand-boys Playing at the Game of Five Stones" (607), by E. Opie, are all in their several degrees worthy of emphatic commendation.

Among the more notable landscapes of the exhibition are Vicat Cole's "Evening Rest" (403), hung in friendly rivalry against the elder Linnell's "Brow of the Hill" (408), which hangs in its turn above the nicely-toned, clever work of E. D. Leslie, called "Clarissa" (410). We omitted to notice this charming picture in its proper place; but few visitors will pass a work of this quality without being drawn up to it lovingly. It is instructive to mark the different methods pursued by different artists towards the same end. Mr. Linnell and Mr. Cole both depict the glow of evening, and each is excellent in his way. The "Summer's Golden Crown" (185) shows the latter, perhaps, to better advantage in an artistic sense, and yet there are qualities of repose about 403 which must call forth the admiration of anyone who looks at the picture. Mr. Linnell's other work is a very characteristic picture called "Woodlands" (257). One often wonders how it comes to pass that an artist of Mr. Linnell's high stamp has never been recognized by the Academy; it would surely honour itself by honouring such men. As examples of the school of which this veteran is the father in the double sense, we would point to T. G. Linnell's "Old Oak" (50); W. Linnell's (203) "As a Shepherd Divideth the Sheep from the Goats;" and J. P. Linnell's (511) "Morning Mists;" or, perhaps, better still, his "Flight into Egypt" (545). Among the younger men B. W. Leader shows landscape qualities of the most delightful kind. He manages to give breadth to his pictures and yet retain a charming amount of detail; and his management of light and its various influences has always impressed us with the truthfulness of the artist. "The Close of Summer" (182) and "A Fine Day in Autumn" (573) are surely two of the most charming landscapes in the exhibition. A new name, however, figures in the catalogue, and Peter Grahame throws down the gauntlet defiantly to all comers. His "Spate in the Highlands" is certainly a most remarkable work, but will only be appreciated by those familiar with such scenes. The water is objected to—we have seen it so many a time: the high light on the rising mist is said to be wrong—our own experience would endorse emphatically the rendering of Mr. Graham. Altogether we are delighted with his handling, and convinced of his truth as regards the phenomena he depicts, and we think he throws over all his own individuality, without which, as Mr. O'Neil would say, no picture, however technically clever, is worth looking at twice. We hail this artist as an

acquisition to the walls of the Academy, and we would fain hope he has strength enough to bear praise without allowing it to dwarf his artistic growth.

## MISCELLANEA.

THAT most charming book, at first privately printed and not intended for other publication, "Anne Paule Dominique de Noailles, Marquise de Montagu," has already reached a fifth edition. Few biographies are so interesting as this compilation from Madame de Montagu's journals, and from the letters of herself and sisters and their husbands, the five daughters of the Duchesse d'Ayen having married the Vicomte de Noailles, son of the Maréchal de Mouchy; M. de la Fayette; the Vicomte du Roure, whose widow married the Vicomte de Thesan; the Marquis de Montagu, and the Marquis de Grammont. Of all volumes of memoirs relating to the period of the French Revolution, none afford so perfect a picture of the inner life of the aristocracy of France immediately below the throne as will be found in the extracts which are the great charm of this volume.

MESSRS. WARD, LOCK, AND TYLER have already sold, it is said, nearly 15,000 copies of the first volume of the cheap issue of Miss Braddon's novels, which contains "Lady Audley's Secret," notwithstanding the large number of copies of the work already disposed of in other forms.

CAPTAIN CRAWLEY has written for Messrs. Longman and Co. "The Billiard Book," an exhaustive treatise on the game, illustrated with one hundred and fifty diagrams and other engravings on wood.

MESSRS. LONGMAN AND CO. have also ready "Messiah, the Prince; or the Inspiration of the Prophecies of Daniel," by J. W. Bosanquet; and announce "Rocks Classified and Described," by Bernhard von Cotta.

MR. BENTLEY is about to publish "Up the Country: Letters Written to her Sister by the Hon. Emily Eden";—"After the Storm; or Brother Jonathan and his Neighbours in 1865-6," by J. E. H. Skinner;—"The Life of the Marchioness Giulia Falletti of Barolo, by Silvio Pellico," translated by Lady Fullarton;—"Charles Townshend: Wit and Statesman," by Percy Fitzgerald;—a semi-religious tale of Puritan times, by the author of "Mary Powell," called "The Faire Gospeller: Passages in the Life of Mistress Anne Askew;"—and a sporting novel, "Paul Pendril."

MESSRS. BELL AND DALDY announce, "Fire Prevention and Fire Extinction," by James Braithwaite;—and Mr. Shaw's "Art of Illumination," to which we recently called attention.

OF new novels Messrs. Hurst and Blackett have ready "King's Baynard," by the Hon. Mrs. George Gifford;—Messrs. Routledge announce "Lionel Merval";—Messrs. Tinsley, "The Co-Heiress," by the author of "The St. Aubyns of St. Aubyn"; and Mr. Newby a new story by Mrs. Newby, author of "Common Sense," entitled "Trodden Down."

IN *Notes and Queries*, H. C. suggests the following origin of the name of Gibraltar. "Not far south of Samalout on the Nile rises a precipitous rock from the river's bank, which my dragoman called *Jabal-el-tayir*, from *jabal*, a mountain, and *tayir*, a bird, in Arabic. He stated there were other eminences of the same name higher up the river. If I remember rightly there is a Gibraltar or *Jabal-el-tayir* on the Gulf of Suez. The Gibraltar in Spain may be derived from the Arabic words *jabal*, a mountain, and *tarik*, a way or passage; and perhaps signified, as originally written, the mountain of or by the passage—i.e., the passage from Africa into Spain. It is equally probable that the first part of the name of the Moorish leader *Tarik-ben-Zeyad* was bestowed on the rock to commemorate his successful landing in Europe."

AT the sale of the late Gordon Cumming's collection by Mr. Stevens, of King Street, Covent Garden, on Saturday last, the whole of the skins and the grand panorama were purchased for Mr. Barnum, of New York, whose agents, Messrs. Wells and Nimmo, also secured for him most of the more valuable miscellaneous lots.

MADAME GRISI will sing at the Crystal Palace Concert to-day, and repeat "Home, Sweet Home," and "The Minstrel Boy," in both of which she was enthusiastically *encored* at the second of the "London Saturday Concerts" at St. Martin's Hall, on Saturday

last. Her popularity is as great as ever, and the homage she received as one who for an entire generation had held the highest position on the lyric stage, must have been most gratifying to her.

THE Master and Fellows of St. John's College, Cambridge, have nominated the Rev. Henry Whitehead Moss, B.A., Fellow and Classical Lecturer of St. John's, to the head mastership of Shrewsbury School, as Dr. Kennedy's successor. The governors of Shrewsbury School elect to the head-mastership on the nomination of St. John's College.

AT the Royal Italian Opera, to-night, Meyerbeer's "Africaine" will be repeated, and on Monday Rossini's "Barbiere di Siviglia." On Tuesday, for the first time these six years, Auber's "Fra Diavolo," with Mdlle. Pauline Lucca as Zerlina, will be revived. At Her Majesty's Theatre, on Monday last, Gluck's "Iphigenia in Tauris" was repeated; and on Thursday, Mozart's "Flauto Magico" was given with Mdlle. Irma de Murska as Astrifiamante; Madame Harriets-Wippern as Pamina; Mr. Santley as Papageno; and Signor Gardoni as Tamino. The new scenery has been painted by the Messrs. Telbin. The opera will be repeated to-night. On Tuesday "Don Giovanni," and on Wednesday "Dinorah," are to be given. On Thursday, for the first time these two years, Weber's "Oberon" will be revived. "Il Seraglio" is still underlined in the bills.

UNITED Italy has closed the publication of the "Museo Borbonico." The concluding parts (the 64th and last will be issued in a few days), appear under the title of "Museo Nazionale."

MESSRS. HACHETTE AND CO. publish "Mémoires du Peuple Français depuis son Origine jusqu'à nos Jours, par Augustin Challemel." Two volumes have appeared, and the entire work will consist of eight volumes.

APROPOS of Congresses, there has just appeared in Paris in four large octavo volumes (2,200 pp.) "Le Congrès de Vienne et les Traites de 1815; par le Comte d'Angeberg." Prefixed is an historical introduction. Then follow 1, Negotiations of 1813; 2, Negotiations of 1814 to the opening of the Congress of Vienna; 3, The Congress of Vienna to the Hundred Days; 4, The Congress of Vienna to its close June 9, 1815. 5, Negotiations of 1815, to the Second Peace of Paris, November 20, 1815; and 6, Treaties and Conventions arising out of the Congress of Vienna and the Treaties of 1815. The work concludes with a chronological table and an alphabetical index. Two pamphlets are also announced—"A Propos de la Guerre, par Louis Veuillot;" and by the same, "La Confédération Européenne."

THE second volume of the new edition of "L'Histoire Littéraire de la France, par les Religieux Bénédictins de la Congrégation de Saint Maur," perhaps the most important work on the subject, has just appeared under the editorship of M. Paulin Paris, of the Institute.

A POSTHUMOUS novel of Paul de Kock is just published, under the title of "La Baronne Blaquiskof."

THE Society of Arts will hold a *conversazione* on Wednesday next, at the South Kensington Museum.

PROFESSOR TISCHENDORF has just published "De la Date de nos Evangiles, ou Réponse populaire à cette Question: 'Quand est-ce que nos Evangiles ont été composés?'"

THE following French historical works appear in the lists of recent publications: "La Vendée en 1793, par E. Bonnemère;" "Marguerite d'Angoulême, Reine de Navarre, et la Renaissance, par V. Luro;" "Marie Antoinette, Louis XVI., et sa Famille Royale; Journal anecdotique tiré des Mémoires secrets pour servir à l'Histoire de la République des Lettres (Mars, 1763—Février, 1782);" "Mémoires lus à la Sorbonne, dans les Séances extra-ordinaires du Comité Imperial des Travaux Historiques et des Sociétés savantes tenues de 19, 20, et 21 Avril, 1865;" "Louis XV. (1724-1757), par J. Michelet;" and the first volume of "Mémoires de Mdlle. de Montpensier, petite-fille de Henri IV., collationés sur le Manuscrit autographe, avec Notes, par A. Chéruel."

SIR JOHN BOWRING proposes to publish a translation of poems selected from the works of the great Hungarian popular bard, Alexander Petöfi. Among the Magyar people it would be difficult to find an individual to whom they are not familiar as "household words," and they have been versified in most of the languages of Europe. Burns had never so strong a hold on the Scotch peasantry, nor Beranger on the French people, as Petöfi established and still

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maintains among every class of his fellow-countrymen. There is some difficulty in choosing from the multifarious outpourings of this wonderful genius specimens enough to exhibit truly and worthily the almost infinite variety of thought and feeling which found expression from his pen. His history was as romantic as his genius was prolific. Born in the lowliest obscurity—passing through every stage of want and woe—he reached the very highest position of social and political influence—and died at the age of twenty-six, fighting by the side of Bem for the redemption of his country. We subjoin a specimen :—

JO IDEJE LEMENT A NAP.

All the earth is wrapt in shadows,  
And the dews have drenched the meadows,  
And the moon has taken her station,  
And the midnight rules creation ;  
Where is my beloved staying ?  
In her chamber, kneeling, praying.  
Is she praying for her lover ?  
Then her heart is flowing over ;  
My beloved ! is she keeping  
Watch, or is she sweetly sleeping ?  
If she dream, her dreams are surely  
Of the one she loves so purely.  
If she sleep not, if she pray not,  
If to listening ear she say nought ;  
Thought with thought in silence linking,  
O ! I know of whom she's thinking :—  
Think, O think, of me sweet angel,  
Rose of life, and love's evangel !  
All the thoughts that melt or move thee  
Are like stars that shine above thee.  
And while shining, to the centre  
Of thy spirit's spirit enter,  
And there light a flame supernal,  
Like eternal love, eternal.

WE regret to announce the death of Lord Vernon, at the family seat, Sudbury Hall, Derbyshire, on the 31st ult. Lord Vernon was an ardent lover of books; a bibliophile in the fullest sense of the word; loving books much after the manner of the late Mr. Beckford, for their condition no less than their contents, but always with pure taste, seeking to combine the two requisites, literary merit and perfect preservation of copies. Of all authors Dante was his favourite; and the splendid volumes issued at his expense, with engraved illustrations, will ever connect his name with that of the poet. Lord Vernon joined with equal enthusiasm early in the Volunteer movement, and was Captain-Commandant of the 2nd Battalion of the Derbyshire Volunteers. Lord Vernon, had he lived, would have completed his sixty-third year on the 23rd of this month. He is succeeded by his son, Augustus Henry, formerly in the Scots Fusilier Guards.

A MEETING of past and present students was held at University College, London, on Wednesday, the 30th ultimo, for the purpose of presenting Mr. David Masson, the late Professor of English Language and Literature in that College, with a testimonial, on his being elected to the chair of Belles Lettres in the University of Edinburgh. Mr. Farrer Herschell presided, and in a short address presented the testimonial in the name of the subscribers. Professor Masson, who on rising, was received with much enthusiasm, after thanking the subscribers for the sentiments they had expressed towards him through the chairman, Mr. Herschell, said that his associations with University College would be amongst the most pleasant of his life. University College was an institution of which every one connected with it might be well proud, not, only for the principles on which it was founded, but also for the many able and eminent men whom it had numbered on its professorial staff. During his thirteen years' professorship, he had formed many acquaintances and personal friendships, both with professors and students, to sever which had caused him much regret. The reasons which had induced him to do so were twofold. In the first place, Scotland was his native country, and Edinburgh was a city with which he had been familiar from his boyhood. It was natural that a man should embrace any opportunity which might present itself of returning to his native land, especially if it were coupled with an election to so high and honourable a post as that which it was his happiness to fill; moreover, the fact that circumstances had prevented him, while in England, from giving more than a fraction of his time to his professorial duties had partly induced him to retire from a chair which he could not fill so satisfactorily as he wished. The duties of a lecturer on English Literature were, in themselves, more than sufficient to occupy all a man's time; and he had felt it incumbent upon him either to give up those duties, or to exercise them where he could give them his undivided attention. He had chosen the latter course; and he was happy to say that a noble first class in Edinburgh, con-

sisting of 184 students, compelled him to use all his efforts to enable him to provide for their requirements. In thanking the subscribers for the handsome testimony they had given him of their regard, Mr. Masson said that whenever he handled the books just presented to him he should be reminded of those through whom they came into his possession, and of the feelings which had prompted them to clothe their affection in so acceptable a form. The proceedings terminated with a vote of thanks to the honorary secretaries, Dr. Hermann Adler and Mr. Edward William Beal, and to the treasurer, Mr. Theodore Waterhouse. The testimonial consists of books and plate. The latter is in three pieces, a silver gilt centre-piece and two side dishes, standing upon plateaux. The design is very elegant, and was carried into execution by Messrs. Hancock and Son, of New Bond Street. The books, which are chiefly works of reference, were procured through Messrs. Macmillan, of Cambridge.

THE Rev. Dr. Phelps, Master of Sidney Sussex College, has been chosen an Elector to the Sadlerian Professorship, in the room of the late Rev. Dr. Whewell.

ON Tuesday last about 140 gentlemen assembled at a banquet at Willis's Rooms, Sir John Pakington in the chair, for the purpose of presenting a testimonial, consisting of a purse containing 3,000 guineas, to Captain Maury, late of the United States Navy, the distinguished nautical geographer, who, being a Southerner, had fought on the Confederate side during the recent civil war in America.

THE triennial prize at Oxford for an English poem on a sacred subject has been awarded to the Rev. Samuel John Stone, B.A., of Pembroke College, Oxford, and Curate of Windsor—subject "Sinai." The election at Exeter College terminated on Saturday : Geoffrey Hughes to a Stipendiary Scholarship; Edward Reynolds Massey to a Howe Exhibition; and Edward Symonds Gifford to an Exhibition, all three being of Exeter College.

THE German papers mention the death of Paul Treutler, the African traveller, at Alexandria, in February last. He was a native of Schlegel, in Prussia.

IT is not known by everyone that a successful song is about as good a literary property as it is possible to have. A popular comic song, such as "Vilikins and his Dinah" and the "Rat-catcher's Daughter" of the past, or "Kafoozleum" of the present, are actual fortunes to their proprietors. These remarks occur to us in announcing the advent of a "Chanson bouffé," which will probably exceed in popularity any that has been written of late years. The title will be "How cold it is!" and the melody is one of the most ear-tickling that has appeared for a considerable period.

THE nephew of Washington Irving, Mr. Pierre M. Irving, is preparing for publication "The Inedited Works of Washington Irving, including his Contributions to the 'Analectic Magazine,' of which, for a time, he was the Editor."

AN illustrated work of considerable value and research on "The Antiquities of Central and South America" is announced by Mr. E. G. Squires, of New York, one of the best-informed antiquaries of America.

PREVIOUS to the Revolution of 1688 our American colonies had no printing press, and "The Statutes at Large" of New York were published in MS. only. Mr. G. H. Moore, the librarian of the New York Historical Society, proposes to print an edition of them by subscription.

MR. J. H. TURNBULL, of Hartford, U.S., is to edit "The Indian Key" for the Narragansett Club, in the introduction and notes to which he will give the result of two years' careful research into the early aboriginal languages and literature of North America.

As an anthropological study a book has recently appeared which deserves careful perusal. Dr. P. M. Duncan and Mr. William Millard have for some years been engaged in the endeavour to raise to the highest possible pitch the individual and social condition of the idiot, the latter being the superintendent of the Eastern Counties Asylum for Idiots and Imbeciles. They give the results of their experience, under the title of "A Manual for the Classification, Training, and Education of the Feeble-Minded, Imbecile, and Idiotic." The work is published by Messrs. Longman and Co.

By Reuter's *Express* we learn that Consul Cameron and the other released Abyssinian prisoners, eighteen in number, on the 9th of April were with Mr. Rassam at Korata, and would

leave that place about the middle of the month. The following is the official list of names of the Abyssinian captives given up to Mr. Rassam : Mr. C. D. Cameron, his secretary Mr. L. Kerans, and his servants R. M'Kelvey, J. Makerers, D. Pedro, and A. Bardel ; Messrs. K. Schiller and J. Essler, naturalists ; and the missionaries Stern, Rosenthal, Flad, Staiger, and Brandies, together with Mrs. Rosenthal and Mrs. Flad and her three children.

ALBERT REVILLE, D.D., the friend and literary associate of Professor Renan, is about to issue in London his Essay on "Apollonius of Tyana, the Pagan or False Christ of the Third Century," a most curious account of an attempt to revive paganism in the third century by means of a false Christ. The analysis of the work says : "The principal events in the life of Apollonius are almost identical with the Gospel narrative. Apollonius is born in a mysterious way about the same time as Christ. Like him he goes through a period of preparation ; afterwards come a passion, then a resurrection, and an ascension. The messengers of Apollo sing at his birth as the angels did at that of Jesus. He is exposed to the attacks of enemies, though always engaged in doing good. He goes from place to place accompanied by his favourite disciples ; passes on to Rome, where Domitian is seeking to kill him, just as Jesus went up to Jerusalem and to certain death. In many other respects the parallel is equally extraordinary."

THIS is the last day of the exhibition of Mr. John Waterer's American plants at the Gardens of the Royal Botanic Society, Regent's Park.—Messrs. Waterer and Godfrey's display of rhododendrons under the great tent at the Gardens of the Royal Horticultural Society is still on view.—There will be a "Special Prize Show" at these Gardens on the 14th instant. The Birmingham Rose Show will take place on the 5th and 6th of July.

THE Prince of Wales will lay the foundation stone of the new building of the British and Foreign Bible Society in Doctors' Commons on Monday next.

MESSRS. CHRISTIE, MANSON, AND WOODS will sell by auction on Tuesday and Wednesday next the very choice objects of Art and Virtu, collected during the last forty years by the late Mr. Henry Farrer, F.S.A. ; and on Friday his well-known gallery of pictures.—Messrs. Foster announce for sale the collection of Chinese jewels, jades, and curiosities, lately exhibited in Piccadilly by Captain de Negroni, as part of the plunder of the Summer Palace, Pekin, taken by the allied armies in 1860.

MISS AMY COYNE'S first *Matinée Musicale d'Invitation* was held at the Beethoven Rooms, on Monday, the 28th ult. There was a crowded audience, and Miss Coyne's execution on the pianoforte was rapturously received. Mr. Abert Randegger conducted, and Madame Rudersdorff and other eminent *artistes* assisted. Miss Coyne is the daughter of Mr. Stirling Coyne.

"BELLE BOYD," the Confederate heroine, has recommenced her professional career, and appeared, yesterday week, at Manchester, as *Pauline*, in "The Lady of Lyons."

THE *Guardian* says, "we have authority to contradict the report, mentioned in our last, attributing the article in the *Quarterly Review* on 'Ecce Homo' to Archdeacon Wordsworth."

MR. ORBY SHIPLEY is preparing a second series of "The Church and the World : being Essays on Questions of the Day by various writers."

MR. SAMUEL SHARPE, a member of the Council of University College, London, has made a donation of 1,000/- as the nucleus of a building fund for adding a wing to the present building, the increased number of students in the College and boys in the School rendering a larger space for class-rooms necessary.

THE Prince of Wales has purchased Sir Edwin Landseer's Exhibition picture of "A Mare and a Foal—Indian's Tent."

It is said that Mr. J. R. Planché will probably succeed the late Mr. Courthorpe as Somerset Herald.

THE Volunteer review will take place in the Regent's Park on Saturday, the 23rd instant.

THE coffin which contains the remains of Gustavus III., assassinated at the masked ball by Count Ankerström, requiring repairs, it was recently opened in the presence of the King and Queen of Sweden, when the face was found to be in excellent preservation, though the body had fallen into a state of decomposition.

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